Light of Truth

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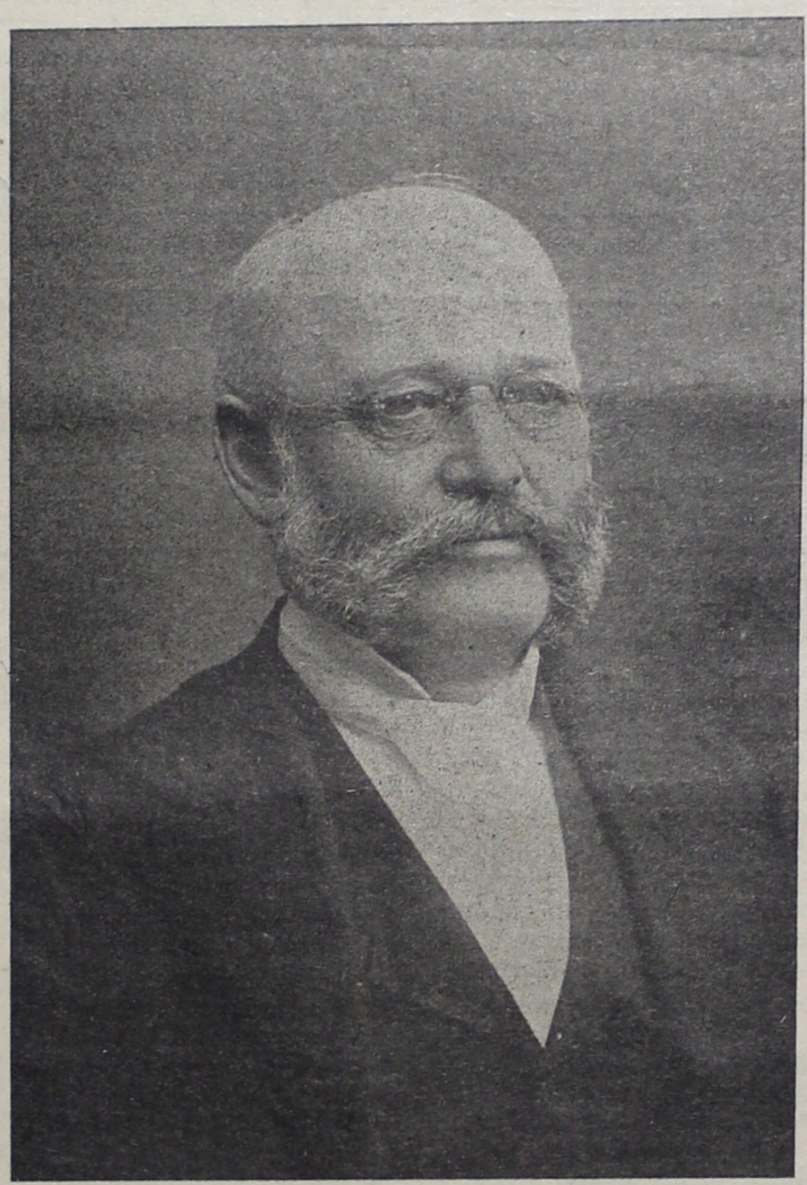


W. W. SARGENT.

An Exponent of the Philosophy of Life.

HARPER ILL'S. SYN. COL'S.

Spiritism

CONSCIOUSNESS AND PHENOMENA.

A Communication on Mind Force and Its Function in Thought.

(By Automatic Writing, Mrs. C. M. Wilson, Medium.)

My friend, you have much to learn. You are now, indeed, only entering on a science, even in learning what others have thought.

It will be my chief wish to awaken in you, or to cherish, a love of these sublime inquiries themselves. Thus is a philosophic spirit far more valuable than any limited acquirements, and the cultivating of which, therefore, is the most precious advantage that can be derived from the lessons and studies of academic years. A spirit, which is quick to pursue whatever is within the reach of human intellect; but which is not less quick to discard the bounds that limit every human inquiry, and which, therefore, in seeking much, seeks only what it may learn—adopting a truth which no one has sanctioned, and rejecting an error that all approve, with the same calmness as if no judgment were opposed to its own; but which is at the same time alive with congenial feeling to every intellectual excellence, and candid to the weakness from which no excellence is wholly privileged, can dissent and confute without triumph, as it can admire without envy.

I can not but look to you in your maturer character, as one who is perhaps to add to many of its richest truths, and to free it from many errors, in which as yet no one has suspected even the possibility of illusion.

The spirit which is itself to become productive in you, is, therefore, the spirit which I wish to cultivate. And happy I shall always be if I succeed in conveying to you that instruction which it is my duty to communicate. I shall have still more happiness if I can flatter myself that, in this very instruction, I have trained you to habits of thought, which may enable you to enrich with your own splendid discoveries the age in which you live, and to be yourself the instructor of the generations that are to follow you.

In the physics of the material universe there is, it must be owned, much that is truly worthy of our philosophic admiration and of the sublimest exertions of genius. But even the material world will appear more admirable to him who contemplates it as it is, from the height of his own mind, and who measures its infinity with the range of his own limited but aspiring faculties.

He is unquestionably the philosopher who unites to the most accurate knowledge of mind the most accurate knowledge of physical objects amidst which he is placed, who makes each science to each reciprocally a source of additional illumination, and who learns from both the noblest of all the lessons which they can give.

The knowledge and adoration of that divine being, who has alike created and adapted to each other, with an order so harmonious, the universe of matter, and the universe of thought.

It is not merely with mind that we operate; the subject of our operations is often the mind itself. In education, in criticism, in poetry, in eloquence, the mind has to act upon the mind. To produce it in either emotions that are temporary, or affections and opinions that are permanent, we have to instruct it, to teach it, to delight it, to soften it with pity, to agitate it with terror or indignation, and all these effects, when other circumstances of genius are the same, we shall surely be able to produce more readily, when we know the natural laws of thought and emotion. The feelings which are followed by other feelings, and the thoughts which, expanded into other thoughts, almost of themselves produce the very passion or conviction which we wish to excite.

There is without doubt a chain of thoughts of human kind, from the origin of the world down to the moment at which we exist. A chain not less universal than that of the generation of every thing that lives. Ages have exerted their influence upon ages; nation on nation, truth on error and truth.

In conformity to this idea of the generation of thought, I may remark that we are in possession of opinions which perhaps regulate life in its most important moral concerns, or in all its intellectual pursuits, with respect to which we are as ignorant of the original authors, by whom they have been silently and imperceptibly transmitted to us from mind to mind, as we are ignorant of those ancestors on whose existence in the many thousands of years which preceded our entrance into the world our life itself has depended, and without whom, therefore, we should not have been.

The unlimited transmission of thought brings the universe of mind into that point of view. Suppose that you see all at once, all the hours of the day and all the seasons of the year; a morning of spring and of winter; a night brilliant with stars, and a night obscure with clouds; meadows enamelled with flowers, fields waving with harvest, woods heavy with the frost of winter, and you will then have a just notion of the spirit world.

Is it not wondrous that while you are admiring the sun while plunging beneath the vault of the west, another observer is beholding him as he quits the region of the east in the same instant, the one reposing, weary from the dust of the evening, the other awakening fresh and youthful in the dews of the morn.

There is not a moment in the day or night in which the same sun is not rising, shining in his zenith, and setting on the world. Or, rather our senses abuse us, and there is no rising, nor setting, nor zenith, nor east, nor west, but all is one fixed point at which every species of light is beaming at once from the unalterable orb of day.

In like manner, if I may venture to consider the phenomena of the mind in the same fanciful point of view, every moment may be said to be exhibiting the birth, progress and decay of thought. Infancy, maturity, old age, death, are all mingled, as it were, in one universal scene.

The opinions which are perishing in one mind are rising in another, and often the last fading ray of genius that may have almost dazzled the world with its excess of brilliancy, some star may be just kindling which is to shine upon the intellectual universe with equal or more light and glory.

If the phenomena to be regarded merely as successive, which is one only of the two lights in which they may be physically viewed, it might, indeed, be said with a little more appearance of truth, that this mere succession must be as familiar to the unreflecting mind as to the mind of the philosopher; though, even in this limited sense, the remark is far from being accurate. But the phenomena have other relations—relations which are not involved in the mere consciousness of the moment, but are discoverable by reflection only, and to the knowledge, of which, therefore, addition after addition may be made by every new generation of reflecting inquiries.

From the very instant of its first existence, the mind is constantly exhibiting phenomena more and more complex—sensations, thought, emotions—all mingling to gether, and almost every feeling modifying in some greater or less degree the feelings that succeed it; and as, in chemistry, it often happens that the qualities of the separate ingredients of a compound body are not recognizable by us in the apparently different qualities of the compound itself—so, in the spontaneous chemistry of the mind, the compound sentiment that results from the occasion of former feelings, has, in many cases, on first consideration so little resemblance to the constituents of it, as formerly existing in their elementary state, that it requires the most attentive reflection to separate and evolve distinctly to others the assemblages which even a few years may have produced. Indeed, so complex are the mental phenomena and so difficult of analysis, even in those most common cases, which may be said to be familiar to all, that it is truly wonderful that the difficulty of this analysis, and the field of inquiry which this very difficulty opens, should not have occurred to the disparagers of intellectual discovery.

That which to me constitutes so important a part of the science of mind is nothing more than the successive development in application to the various mental phenomena of this feeling of equivalence, or comprehensiveness, which is not confined to mathematical motions of numbers and quality, though from the greater simplicity of proportion may be more accurately distinguished, but extends to every thought and feeling which we regard as complex. That is to say, to almost every thought and feeling to which the mind is susceptible.

We compare virtue with virtue, talent with talent. Not, indeed, in the same manner, and with the same feeling of proportion as we compare intellectually one angle with another, but there is a spirit of inquiry which is forever moving over it slowly separating all its mingled elements. It is only when these are separated that the philosophy of mind can be complete and incapable of further discovery.

To say that it is now complete because it has in it everything which can be the subject of analysis, is as absurd as it would be to suppose that the ancient chaos, when it contained only the elements of things, before the spirit of God moved upon the waters of the abyss, was already that world of life and order and beauty which it was afterward to become.

Complex mental phenomena are complex only in relation to our mode of conceiving them. They are strictly simple and indivisible states of a substance, which is necessarily in all its states simple and indivisible, the results rather than the compounds, of former feelings, to which, however, they seem to us, and from the very nature of the feelings themselves can not but seem to us, to bear the same species of relation which a whole bears to the parts that compose it.

The office of intellectual analysis, accordingly in the mode in which I have come to you, is to trace the various affections or states of mind that you have and to develop the elements to which, after tracing this succession, the resulting sentiment or emotion is felt by us to bear virtually that relation of seeming comprehensiveness of which I speak.

If our senses were so quick and delicate as to distinguish immediately all the elements of every compound, it is only slowly that we discover the composition of the masses without; it is only slowly that we discover the relations of complex thought to thought.

I trust that we will now proceed to observe and analyze and arrange, with clearer views, both the material on which we have to operate and the nature of the operation which we have to perform.

We may consider the mind as now lying open before us, which it is to be our labor to separate and arrange. In this separation and arrangement there are difficulties, I confess, of no light kind, but I trust that you have the spirit which delights in overcoming difficulties.

Let us now, then, instead of supposing life, as in the former case, to be extinguished immediately after the first sensation, suppose another sensation to be excited as, for instance that which is produced by the sound of a flute. The mind will either be completely absorbed in this new sensation, without any subsequent remembrance—in which case the consciousness of the sensation, as in the case of the fragrance that preceded it, will be only another expression of the simple sensation—or the remembrance of the former feeling will arise. If the remembrance of the former feeling arise and the two different feelings be considered by the mind as one, it will now, by that irresistable law of nature which impresses us with the conviction of our identity, conceive the two sensations which it recognizes as different in themselves to have yet belonged to the same being—that being to which, when it has the use of language, it gives the name of self, and in relation to which it speaks as often as it uses the pronoun I.

The notion of self, as the lasting subject of successive transient feelings being now, and not till now acquired through the remembrance of former sensations or temporary diversities of consciousness. The mind will often go through a similar process when other new sensations have arisen. Being not merely affected with the particular momentary sensations, but remembering other prior feelings, and identifying it with them in the general designation of self. For instance, by which we expect, without the slightest doubt of the similarity of the future, that events will continue to follow each other in the same order as at present; that bodies will fall to the ground, fire burn, food satisfy the craving of appetite; that immediate intuitive principle of belief, on which all our foresight depends, and according to which we regulate our whole conduct in providing for the work—should certainly in this case be ascribed as intellectual power.

We believe that the sound of a flute which preceded the fragrance of a rose and the fragrance of the rose which followed the sound of a flute, excited sensations which were states of the same identical mind; we believe that fire will warm you tomorrow, as it has warmed you today; for there is nothing of the fire of today, or in the sensation of warmth, considered as a

mere sequence of it, from which the succession of a similar sensation to the life of tomorrow can be inferred; yet, we also rely on that future sequence. We have a sensation—we look instantly back on that sensation —such is consciousness as distinguished from the feeling that is said to be its object.

HAUNTED KENTUCKY HOUSE.

QUEER MANIFESTATION IN A HUT NEAR BARDSTOWN.

In Rockcastle county, not far from Bardstown, Ky., on a lonely hill stands a log cabin in a 15-acre clearing. Deserted, dilapidated, desolate, the place reminds one of a central figure in a weird, uncanny tale, where robbers and bandits are wont to congregate. The windows in the old house are broken, the doors are off their hinges, and weeds and briers grow to the threshold. The building is reputed to be the oldest in that section of the country, having been erected early in the present century by one Ross, and occupied by him and his descendants for many years.

Some years previous to the civil war the house was occupied by a family of the name of Holder. These people bore a bad reputation, and it was conceded by all that there was no crime too mean for them to commit. In addition to being robbers, it was hinted that they were counterfeiters as well. One day in the summer of 1859 a stranger, mounted on a splendid horse, stopped at a little station known as Brodhead, and made inquiries as to the route to Cumberland Gap. According to a bystander the stranger said he was James Travers, from Ohio, and stated that he was on his way to the mountains, where, he alleged, he and his brother were joint owners of a mining interest. He seemed to have plenty of money. A few months afterward Travers' brother appeared in Rockcastle and made inquiries concerning James Travers, whom he had traced that far. Careful investigation disclosed the fact that the missing man had taken the wrong route to the mountains and had stopped at the house of the Holders. Here all trace of him was lost.

Mr. Travers was convinced that his brother had met with foul play, and that the Holders knew more about the missing man than they would tell. He left for Cincinnati to enlist the services of a detective. When he returned the Holders had disappeared. No information could be had regarding them. The old house remained unoccupied a number of years, and then Tom Ross, a grandson of the original owner of the place, moved his family into the house. Previous to this, however, strange tales had been circulated regarding the lonely farm. It was haunted, the people of the neighborhood said. Strange sights had been seen and strange sounds had been heard in and around the old house.

Despite all this, Ross took up his abode there and defied the "ha'nts," as he termed them, but after a time he openly acknowledged that the place was haunted. In addition to hearing unearthly noises through the night, Ross solemnly avowed that promptly at noon each day a strange voice, seeming to come from the direction of the gate opening on the road, would shout "Hallo!" three times, and on going to investigate no one could be found.

One of Ross' neighbors, hearing of this, went over to satisfy himself. He related afterward that he was satisfied that the tales told of the ghost were based on a solid foundation. He distinctly heard the voice at noontime shout "Hallo!" and, in addition to this, when Ross poured forth a volley of oaths at the mysterious visitor and challenged it to come forward and show itself, a large and ferocious watchdog belonging to Ross, and which was standing midway between the house and gate, suddenly dropped his tail and retreated to the house, snapping, snarling and barking as if pursued by some terrible object intent upon doing the creature harm. On reaching the dwelling the dog took refuge under the bed, from whence no persuasion could induce it to come for some hours.

Ross shortly after this moved to another section, and then tenants for the old house followed in quick succession. Each occupied the premises for a short time, all getting away as soon as practicable and all with singular unanimity telling the same story of the noonday visitor and the blood-curdling cry.

THE HAUNTED HOUSE.

The ghost, according to one tenant —John Dietzman—did not restrict itself to shouting "Hallo!" at the gate, but extended its operations into the house. John told that the ghost would come lumbering down the stairs from a little room above, making a noise similar to an empty flour barrel rolling down the steps. The uncanny visitor, at all times invisible, would proceed to the fireplace, stir up the embers and cause a roaring fire to blaze up the chimney. This performance was repeated nightly, and all the time John and his good wife would lie in bed, not dairing to move. The German soon moved away.

The house then remained vacant a long time. One night during this time a party of young men returning from a dance determined to spend the remainder of the night in the haunted house. On ascending the hill about half a mile from the old place they discovered the old building was on fire. Flames were pouring from it in all directions, and it was evident that it would soon be destroyed. The young men hastened, being eager to witness the end of the structure. To reach the building they had to pass through a strip of woods, which momentarily obstructed the burning building from view. Their astonishment can be imagined when they emerged from the woods, quite near the old cabin, to find it standing dark, gloomy and intact. The young men did not stop to make any investigataion, but hurried from the spot.

Of course it was generally supposed that the spirit that was playing such pranks on the old Ross place was that of James Travers, and this supposition was confirmed not long since in a remarkable manner. A party of citizens of Rockcastle county determined to thoroughly search the premises for some key to the mystery.

The floors of the house were taken up and every foot of the ground turned up to a considerable depth. But nothing was discovered. An old outhouse which stood in one corner of the neglected yard, which years before had served as a corncrib, was next visited, and the rough floor of that taken up. Here the searchers, after digging awhile, unearthed a man's skeleton. The back of the skull was badly crushed, showing in what manner death had been inflicted. A printed handbill containing a description of James Travers had been circulated at the time he disappeared, and one of them had been preserved in the circuit clerk's office at Mount Vernon, the county seat of Rockcastle. Therein were described certain defects in the teeth of the missing man. The teeth in the skull unearthed in the old outhouse tallied exactly with the printed description, and the identity of the skeleton as that of James Travers was established beyond peradventure. The bones were given decent burial, and it was hoped that the premises would be rid of the tormenting ghost. The place was immediately rented to a family of negroes. But the burial of the bones had no effect toward quieting the ghost, and the colored people moved away, after being frightened almost to death by the noontide visitor and his unearthly cries. Since then the old house has remained unoccupied and is fast going to decay.

SPIRITUALISM UNDER A MASK.

The following are some of the ideas set forth in a spiritualist lecture delivered by a Theosophist in Syracuse, N. Y., a few days ago:

The Christian world seems at length to be united in celebrating Dec. 25 as the birthday of Jesus. Up to the time of the Emperor Constantine the ecclesiastical authorities observed different days in different localities. And until quite recently the strictly old school orthodox churches held aloof from Christmas as a relic of paganism. We know from history that the winter solstice was made the time for feasting and the bestowal of gifts among the most ancient peoples. The choosing of this time by the Christian sect was a wise one, and means more than perhaps those who selected the time knew. About this time the sun has reached the point farthest from the equator, and now begins to return in its orbit towards the same. The ancients believed that when this turning takes place there begins a fight between the heat of the sun and the winter cold. The sun does not obtain the victory until about the time celebrated as Easter. This is also a most ancient festival, and ushers in the renewed appearance of life on the earth. When the divine in man, the Christ principle in each human being, awakens, the whole being is stirred to its depths, and the lower, selfish, animal rebels. This continues until the divine has gained the victory, and has transmuted the animal qualities into spiritual virtues.

The celebration of Christmas served to keep alive the idea of the Christ in man through the dark ages. Now that we are emerging into the light we shall see more clearly the meaning of the symbol. The rising sun of truth will dispel the fogs of ignorance, and man will see himself the expression, the manifestation of the divine. The dead shall arise and truth will set us free. Paul asks in I. Corinthians, xv, 35: "How are the dead ones raised up, and with what sort of body do they come?" The passage has been used as a funeral service, and is familiar to you all. But who are the dead? Certainly not the physical bodies. Were our eyes opened we should see the innumerable tiny lives that have worked long in building up the wonderful organism, all busy now in tearing down the same structure. The directing principle has departed and these little creatures are running riot without guide. The sooner the constituent elements are disintegrated and return to the proper reservoir the better for the soul that has ceased to use the physical instrument, and this is one very strong argument in favor of cremation. Paul knew that neither the physical body, nor the ego who used it, could die, for all are the expression of life, and life has no death to give. Jesus said: "Ye are dead in trespasses and sins" and this is all the death there is. How are these "dead ones to be raised up?" And, when they are "raised up, with what sort of a body do they come?"

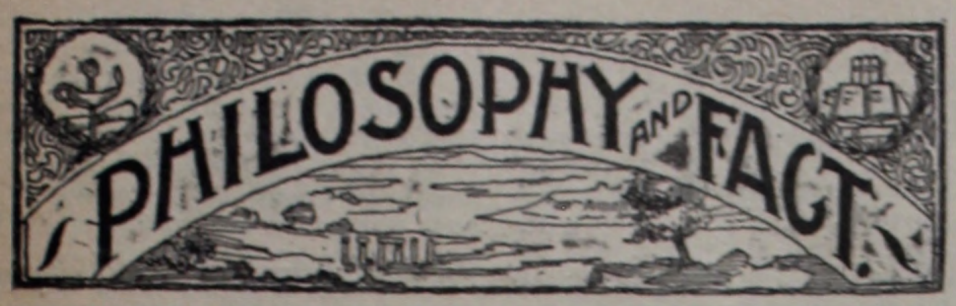
The raising up of the "dead ones" is the awakening of the Christ within, of which we have spoken. Man is a complex being; he is using the lower nature as a vehicle by means of which to gain experience and rise to planes or states above the physical, animal, human, into the divine, the spiritual. He has the spiritual body, or aura, now, but is not conscious of it; and this is his work. "That which has been born from the flesh is flesh, and that which has been born from the spirit (breath) is spirit (breath)." "The breath breathes where it will, and you hear its voice, but you know not whence it comes nor where it goes; so is every man who has been born from the breath." The three bodies of which Paul speaks are the "carnal," (fleshly), the "psychic" (astral), and the "pneumatic" (spiritual). * * "Flesh and blood cannot inherit the realm of the holy one, nor does the destructible inherit the indestructible." The bodies or instruments which the ego uses, must be disintegrated. They are only of use on the plane where they belong. The sun uses the material of the physical plane to make his rays visible. So the real man, spirit, uses the matter of the different planes or states of being, in order to manifest himself and gain experience out of which to build his immortal character.

"Through failure to develop the Christ within, man remains under the sway of death (change), which reigns over the material and psychic world—the under world—Hades." When he learns who he is, he is no longer a bond-slave to desires and passions, but becomes consciously a free-born son of immortality. This Christ is love, compassion, tenderness, wisdom, life. When the Christ shall have come in each the race will be redeemed.

REMARKABLE OCCURRENCE.

The Old Family Clock Stopped When Mrs. Fannon Died.

Rev. Frank O. Fannon, pastor of the First Christian church, St. Louis, on returning from Eldora, Ia., where he went to attend the funeral of his mother, Mrs. Martha Fannon, who died there on the last day of January, describes a remarkable incident which occurred at the deathbed. Mrs. Fannon was one of the pioneers of Iowa, and among her most cherished possessions was an old-fashioned eight-day clock, one of the kind run by means of weights and wound up with a crank. This clock had not been touched for several days, and at the time was ticking away as industriously as ever it did. The silence in the chamber of death was broken only by the suppressed sobs of the relatives of the dying woman who were gathered round the bed. No one was moving about the room, nor was any one in the neighborhood of the clock; but as Mrs. Fannon drew her last breath and her gentle spirit began its flight across the dark river the weight of the faithful old clock fell with a crash, the door flew open and the hands stopped. Dr. Fannon did not reach Eldora until after his mother's death, and therefore did not witness this singular occurrence, but the fact was vouched for by all who were present. An elder brother took the old clock to his home and will keep it just as it is with its hands ever pointing to the hour of its former owner's death.



FORMS OF LIGHTNING.

In his meteorological essays Arago collects and classifies the descriptions of the different forms that lightning assumes. The first class consists of narrow, thin, sharply defined, luminous lines which may have crimson, violet or bluish colors. These lines may be classified as straight or slightly curved, zigzag or broken lines, greatly curved and even re-entrant, and, finally, forward and return, very nearly resembling the capital letter V. We have also single flashes that bifurcate into a collection of smaller flashes that may number anywhere from two to 100, the double and triple forks being least frequent. To these varieties the editor would add a sinuous form of lightning flash that he has seen on several occasions, both in Chicago and Washington, in which the flash appears to run with comparatice slowness, horizontally, along the under surface of a cloud, dying out after it has pursued a path whose apparent angular length is from one to five degrees. No noise whatever usually accompanies this lightning, although the flashes may be in the zenith. When last observed, in May, 1897, it seemed possible that these might be simply long flashes viewed endwise, so that the apparent path, which was sometimes so curved as to form a complete oval or spiral, was simply the projection of what would from another location have appeared to be a long flash between an upper and a lower cloud.

The second class recognized by Arago is that of the diffuse lightning, spreading over immense surfaces, often of an intense reddish tinge, but sometimes blue or violet, and which in America and England are spoken of as "heat lightning," but which are more properly called "sheet lightning." During an ordinary thunderstorm the sheet lightning is far more frequent than the flash lightning.

The third class includes the mysterious "globular or ball lightning," which rolls about on the ground, and has thus far defied all attempts at satisfactory explanation.

As a fourth form of electric discharge we must reckon the continuous emission of light from the surface of certain clouds. As these clouds are low, and as the light dies away after a few minutes only to be renewed again after a short interval, we must consider this light as due to myriads of little flashes between the particles of the clouds without appreciable noise.

Besides the lightning interchanged between the clouds or the clouds and the earth in ordinary weather, a still more interesting fifth class should be made of those that play between the earth and the cloud of ashes and vapor formed above a volcano in active eruption.

There does not seem to be any evidence that in these five classes there is any special new production of electricity. We have only to consider the earth as the electrified body, permanently electrified, and always, by induction, inducing electric manifestations in every substance that is near to it. The auroral light ought to be included as one form of the lightning discharge, since it is certainly a form of electric discharge modified by the rarity of the upper atmosphere from the flash to the stratified sheet lightning. The electric discharge is modified, not merely by the rarefaction of the dry atmosphere of oxygen and nitrogen, but still more so by the rarefaction of the other gases in the atmosphere, such as the hydrocarbons and the carbonic acid gas, and probably also by that of the aqueous vapor, so that air which is very dry or very cold, and therefore contains but little aqueous vapor, may have much to do with the formation of auroras. According to the recent researches of Professor Trowbridge, the character of the electric current as to intensity and quantity is also a prime factor in determining the character of luminosity. He has been able to reproduce a great variety of forms of lightning, such as have been photographed from time to time, by proper alterations in his apparatus.—Professor Cleveland Abbe, in Monthly Weather Review.

THE "REGULARS" QUACK PLOT LAW.

The fight for medical freedom in Massachusetts is on and is calling out some vigorous protests on the part of those who perceive the encroachments being made on the personal rights of individuals. Below will be found in part the speech of Professor William James of Harvard university before the committee of public health of the Massachusetts legislature:

"Were medicine at present a finished science, with all practitioners in agreement about methods of treatment, a bill to make it penal to treat a patient without having passed an examination would be unobjectionable. But the present condition of medical knowledge is widely different from such a state. The whole face of medicine changes unexpectedly from one generation to another in consequence of widening experience.

"The commonwealth of Massachusetts is not a medical body, has no right to a medical opinion, and should not dare to take sides in a medical controversy. This safe neutral position the friends of the proposed legislation summon the commonwealth immediately to give up. One would suppose that any set of sane persons interested in the growth of medical truth would rejoice if other persons were found willing to push out their experiences in the mental healing direction, and provide a mass of material out of which the conditions and limits of such therapeutic methods may at last become clear. One would suppose that our orthodox medical brethren might so rejoice, but instead of rejoicing they adopt the fiercely partisan attitude of a powerful trades-union demanding legislation against the competition of scabs. They say to the mind curers: 'Pass our state examinations, or go to our state prison.' Abstractly it sounds magnificent to say that our state protects its citizens against the ignorance of practitioners.

"What the real interests of medicine require is that the mental therapeutics should not be stamped out, but studied, and its laws ascertained. For that the mind-curers must at least be suffered to make their experiments.

"The hinge of my whole contention is that in strictly medical quarrels the state has no right to intervene. I know there are other aspects of this bill with which every decent man must sympatnize. The flood of quackery and medical ignorance about us is sickening to think of. One's first impulse is to get up and scream, saying: 'Why is there not a law to stop it?' Yet laws can not reach such symptoms. Heine said: 'Every nation has the laws it deserves.' A people that loves quacks will have them, laws or no laws. Instead of crying for legal protection, the medical profession ought to educate the people better.

"The death rate is not rising, in spite of all our quackery. That shows that we are not in any crisis of danger, and surely justifies you in letting well enough alone."

FOR WANT OF A BETTER TERM WE CALL IT DUPLEX PERSONALITY.

Rev. Ansel Bourne of Greene, R. I., an itinerant preacher, on Jan. 17, 1887, drew $551 from a bank in Providence. He wanted the money to pay for a certain lot of land in Greene; he put it in his pocket and got into a horse-car. This is the last incident he remembers. He did not return home that day, and he was published in the papers as missing. About Feb. 1, however, at Morristown, Pa., a man calling himself A. J. Brown rented a small shop and stocked it with candy, fruit, stationery, etc. For six weeks he carried on a quiet trade without seeming to anyone unnatural or eccentric; but one morning he woke up in a fright and called in the people of the house to tell him where he was.

He told the people that his real name was Ansel Bourne, that he was entirely ignorant of Norristown, that he knew nothing of shopkeeping, and that the last thing he remembered—it seemed only yesterday—was drawing money from the bank in Providence. He would not believe that two months had elapsed. Soon his nephew came and took him home. He had such a horror of the candy store that he refused to set foot in it again. Oddly enough, Mr. Bourne had never in his life had any contact with trade. Brown was described by the neighbors as taciturn, orderly in his habits and in no way queer. He went to Philadelphia several times to replenish his stock; he cooked for himself in the back shop, where he also slept. But the most remarkable part of the affair is that when Mr. Bourne is hypnotized he remembers all the details of his life in Norristown and forgets everything that has to do with his normal life.

WAR.

Washington says the last resort of nations should be war.

One of our later celebrities says "War is hell!"

We are living in an age of arbitration, and all difficulties should be adjusted on that principle where possible.

Human life is too valuable to be sacrificed by modern destructibles.

We appall at a street car accident. What would we do in the face of death or destruction produced by dynamite bombs?

Let the people consider well before entering a conflict in these days. It may be well to keep effectively prepared for war, but that preparation should be the means of preventing it.

Kansas City, Mo., will have two Christian Scientist churches after this in consequence of a split in No. 1.

—Everyone who receives a sample copy of this paper is invited to subscribe.

O. Z. MEREDITH.

Owen Z. Meredith is a physical medium of Canton, O. Carlo Bodonii, his main control, answers question, while little Jesie, with her wit and humor, keeps the sitters jolly and in good conditions to receive the communications and tests from their friends. As a boy medium he is something of a wonder. He is open for engagements and willing to submit to any reasonable tests.—Corr.

A STARRY VITASCOPE.

The French astronomer, M. Camille Flammarion, is at present engaged on the interesting task of "kinematographing" the heavens. On every clear night he takes between two and three thousand photographs through an object glass which comprises 180 degrees of firmament, the rate of speed being arranged to cover the period from dusk to dawn.

The World of Psychics and Liberal Thought.

The biennial report of the Western penitentiary of Pennsylvania, at Allegheny, for 1894-6, classifies its inmates as to religious beliefs as follows Catholic, 145; Presbyterian, 30; Episcopalian, 13; United Presbyterian, 6; Methodist, 110; Lutheran, 21; Baptist, 35; United Brethren, 8; other religious beliefs, 38; no religion, 2; total, 408.

A friend asks me for an explanation of heredity, and wants to know if it isn't the same thing as reincarnation. Heredity is an inheritance from the flesh, and has nothing to do with the spirit. Reincarnation has no existence, from the very fact that there was never any such thing as incarnation. Reincarnation came when the church wanted to get God into Jesus, and make Jesus one member of the three-headed and three-bodied God, which they formed to rule the world. There was a fourth fellow that they left out, because he was not very respectable. The church has always put stress on respectability; hence the devil was left out in the cold.—T. J. Shelton.

Says a writer in the Chicago Post of the 25th ulto.: Our friends, the Spiritualists, have concluded a session of general interest and importance. Not a day has passed that we have not learned something of great usefulness to the body politic. Yesterday we had an exposition of spirit photography, wherein a picture was prepared under the direction of the spirits, not only exhibiting a spirited likeness, but "giving the true color of the eyes and of the lips and of the cheeks." In all sincerity, and without the slightest intention of reflecting on the unquestionable genuineness of this performance, we admit that this is a step in photographic art that should be made known to the world at large. We do not know whether the spirits or their regularly accredited agents could be induced to take a responsible position in journalism, but if their services can be secured we should like to see them put at work on the colored supplements. We believe, from what we know of their talents, that they could turn out a much better quality of illustrations, and that, too, at a greatly reduced expense. We also believe that Spiritualism should have its practical side, for, to our mind, nothing should be more pleasing to a well ordered spirit than the opportunity to do something for the pleasure and advantage of his friends on this side of the cemetery. We renew our obligations to our spirit friends and hope to be benefited by their gentle and hopeful ministrations.

The consciousness of immortality unfolds with the purification of the life. All we can learn by the witnessing of spiritual phenomena is that there is another state of existence, but consiousness of our immortal state must be realized within the soul itself. The difference between the two is, being told that a city exists, and living in it and realizing its existence. The eternal can not be known in that which is transient, for the latter is the shadow of the spiritual substance, which is within the being. To "know thyself" is to be immortal.—L. A. M. in World's Advance Thought.

"I assure you, Miss Dorothy, I have never known another woman's love."
"That settles it, Mr. Smith; I could never marry a man who is so unpopular."—Truth.

Hypnotism is to be tried in the Denver Industrial Home for Girls, the managers being baffled in their efforts to control them by means usually employed, owing to their hysterical inclinations. It is believed that the experiment will be the first attempted in an institution of this kind, and if it is successful, it will strengthen the contention of many neurologists that hypnotism will be found a much more effective means of control in correctional institutions than physical restraint or corporeal punishment.

The board of directors of the California State Spiritualists' association has decided that no medium who requires darkness for the production of phenomena shall be elligible for ordination, endorsement or protection by that body.

Mrs. Virginia Moore, who has held for several years the position of head music teacher in the Bibb public schools, Macon, Ga., resigned her position because of her determination not to submit to the compulsory vaccination ordinance just adopted by the board of education.

"Palmistry is a recognized science, fortune telling is a fraud, and a woman who prefixes the professional title Madame to her name ought to be convicted on general principles," said Judge King of Buffalo in summing up judgment on a lot of "Madames" the other day.

The March New Time is the best yet. Read what Editor Adams has to say about McKinley's attitude in the Cuban matter. The American people at last have a magazine of the first class which is not afraid to tell the truth. Send us your subscription—one dollar a year—or avail yourself of our clubbing rate of $1.50.

Henry B. Foulke, erstwhile prominent Theosophist, has been sentenced to eight months in the house of correction for lascivious acts committed at Onset Bay last summer.

Said Faraday: "It is my firm opinion that no man can examine himself in the most common things having reference to himself personally, or to any person, thought or matter related to him, without being made aware of the temptation to disbelieve contrary facts and the difficulty of opposing it."

"The first step toward making the ideal the real, is to educate our sons and daughters into the most exalted ideas of the sacredness of married life and the responsibilities of parenthood. I would have them give at least as much thought to the creation of an immortal being as the artist gives to his landscape or statue."—Elizabeth Cady Stanton.

The supreme court of Michigan has decided that, when a man is invited to investigate a Spiritualistic seance, the medium can not lawfully assault him because he strikes a match or does anything else in the line of his investigation. If he has been simply invited as a visitor, the medium may lawfully resent any interference. The case was that of Fred Hughes of Hillsdale. He invited one Gordon to investigate and because Gordon struck a match Hughes assaulted him. The trial court convicted Hughes and the supreme court confirms the conviction on appeal.

"Once a friend of mine and I agreed that it would be helpful for each of us to tell the other his faults." "How did it work?" "We haven't spoken for nine years."—Chicago Record.

Karma, the direct harvest of what has been carelessly or deliberately sown. Retribution stands for the same thing.

Sheboygan, Wis., doctors are puzzled over the case of Mrs. Herman Heinzleman, wife of a shoe merchant of Sheboygan, who is a patient at St. Nicholas hospital. The woman has been in a trance for seventeen days, and during that time has but once shown evidences of consciousness.

R. H. Kneeshaw has taken charge of the question and answer department of the Dawning Light.

BAROMETRICAL WELLS.

In Eureka county, Wis., a freak of nature has been discovered to which the name of "whistling" wells has been given. There are six of them, ranging in depth from 120 to 160 feet. The one owned by James Coltin exhibits most remarkable features. This well is 120 feet deep and was dug 15 years ago. The first 20 feet was hardpan and the rest coarse gravel.

Before a rainstorm the wind blows out of this well with great force, making a roaring sound that can be heard a long distance. The wind is so hot that water placed on the cover of the well will boil. The wind blows out only before a storm, and the severity and duration of the storm are always in exact proportion to the force of this current and its duration before the storm commences. It is therefore an accurate and trustworthy barometer, or vice versa, with equal accuracy, but remains quiet in settled weather.

In winter a current of air is drawn in before a change of weather just as forcibly as it blows out in hot weather. This current will freeze the water 120 feet from the surface of the earth as quickly as it would at the surface, and, though many attempts have been made to use a pump in the well, they have all failed, and a number of pumps of different makes have been destroyed by the water freezing and bursting the cylinders and pipes.

The other five wells, which resemble this one in many respects, are all located within the radius of about one mile and vary in depth from 130 to 160 feet.

All sorts of theories have been advanced concerning an underground passage, but no outlet has ever been discovered, and if there is one it must be a great distance away in order to foretell the approach of storms so long a time in advance.

A LEGEND OF THE PEACH.

The Japanese, who claim to have first discovered or utilized the peach, have a quaint legend as to the fruit. A pious old couple, stricken with years and poverty, subsisted by begging. One day on the highway the old woman found the beautiful ripe fruit. Although almost famished, she did not selfishly eat the luscious peach alone, but took it home to divide with her husband. As the knife cut into it the fruit opened and an infant sprang forth, who told the astonished beggars that he was the god Shinto and accidentally fallen from the orchard of the Japanese heaven, while at play with some other gods and goddesses. For extricating him from the peach Shinto gave the Japs its seed to plant and told them its product would make them wealthy. This is the origin of the peach, according to the Japs.

Measure unto thy fellow-man the love meted out to thee by thy teacher from on high. By so doing thou wilt become a benefactor to thy kind.—Cassadagan.

BEYOND—By H. S. Hubbard. Arena print. 25 cents.

CHOICE LITERATURE.

ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

ANGEL WHISPERING—For the Searchers After Truth. By H. J. Ray-Curtis. Price $1.50. Gilt.

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AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. $1.00.

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LIGHTS AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Raison. $1.50.

LIFE—Physical and Spiritual, and the Amazing Powers of the Human Soul. By J. B. Campbell, M. D., V. D. Price, $1.00.

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THE REASON WHY—Or Spiritual experiences. By Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price, 50 cents.

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THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws; cloth, gold and white binding. Price, $1.50.

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THOMAS PAYNE—WAS HE JUNIUS—By W. H. Burr. Price, 10 cents.

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HYPNOTISM

A CURIOUS CASE.

George Feiferlich of St. Louis, Tried For the Murder of His Brother, Pleads That He Was Under the Influence of a Hypnotist Who a Year Before Bade Him Kill.

Here is the story of a man who in a spirit of bravado and fun subjected himself to a hypnotic influence from which, it is alleged, he was not released, until he had killed his brother. He is George Feiferlich, who was placed on trial at St. Louis last week for fratricide. His lawyer makes the defense that the man, on account of the spell thrown about him by an itinerant hypnotist a year before the murder, was not responsible for his act. Eminent experts in hypnotism and criminology have been summoned to give their opinions on Feiferlich's responsibility for his act.

Feiferlich is an orphan. He was born in St. Louis. He was a good natured fellow, of average intelligence. He seems to have been free from morbid tendencies. He worked hard, and was generally regarded as a man of sober and industrious habits.

He went to California three years ago and secured employment in the little town of Montalvo. He had always been fond of the theater when he was in St. Louis. The opportunities for seeing stageland are limited in Montalvo, yet there was not a variety show or minstrel entertainment which Feiferlich missed attending.

There was not much of the student in Feiferlich. He went to see the hypnotist who came to town back in May, 1896, simply because he desired to see something new. He took his accustomed seat in the front row—the seat which was always regarded as his own. He smiled as he saw the "committee of citizens" ascend the platform. He knew them all. He joined in the jesting remarks which were flung at them.

Feiferlich had heard that sometimes the hypnotists of the stage employed men who pretended to be in a trance. As he told some of his friends before he ascended the platform, he thought that here would be an opportunity to make an investigation on his own account. He was one of half a dozen.

He resisted the efforts of the hypnotist at first. The "professor" told him that he could not hope for any success unless the subject placed himself completely in his power. Feiferlich placed his mind in a passive state. He had been placed under a hypnotic spell. He and the rest of the half dozen subjects went through the absurd antics which the stage hypnotist provides for the amusement of spectators. He mounted a chair and drove an imaginary steed. He ate pie with a knife, which was not in itself so remarkable except for the fact that the pie was made of thin air. He tried to "shin" up one of the wings of the stage. He danced capered and sang.

These divertissements began to pall upon the spectators and the "professor" thought of something more sensational. He took from a table a clumsy dagger of lath and handed it to Feiferlich.

"I shall now," said the hypnotist, "give this man the suggestion that he is to kill a man." Hardly were the words spkoen than Feiferlich's face took on the expression of a fiend. His features seemed to writhe. He grasped the dagger in his hand and crept across the stage. He seized one of his fellow subjects by the throat and tried to stab him with the wooden dagger. The man who was stabbed, who had the hypnotic suggestion that he was being killed, fell groaning to the ground and seemed to be as one mortally wounded. His actions were those of a dying man.

Those who witnessed the performance laughed at first and then grew apprehensive and serious. The hypnotist laughed and announced that the performance was over. He snapped his fingers before the face of the man who had been stabbed. The man arose to his feet, smiled sheepishly and went down the stairs off the stage.

"Now, then, my friend with the dagger," said the hypnotist.

Feiferlich came nearer and flourished the dagger of wood. The hypnotist evaded him, snapping his fingers in a theatric way and chaffing the subject. The spectators began to laugh and then grew serious when they saw a look of perplexity and anxiety upon the showman's face.

In spite of all his efforts the hypnotist was unable to get Feiferlich out of his trance. Several of the bystanders tried to take the dagger from the man's hands. Feiferlich went away from the hall that night in a daze. His lawyers say that the spell has never left the man.

Be this as it may, Feiferlich seemed from that time to be the victim of strange delusions. The dagger was in them all. He always saw it with the hilt toward his hand. It seemed to float in the air. There was always in his ears, the lawyers say, a voice that said, "Kill, kill." The man's hallucinations manifested themselves in strange ways, yet they always came back to the idea of taking human life.

His friends grew afraid of him, and a month after the visit of the hypnotist they sent Feiferlich to an asylum at San Berino, Cal. His hallucination seemed more pronounced. He continually told of a strange man who was pursuing him and seeking to take his life.

"I must kill him," he was always saying. "I must kill him."

Feiferlich would try to stab his imaginary enemy with anything which came to his hand. Chairs, rugs and sticks became daggers and poignards when Feiferlich was under the spell of his strange fancy. His keepers, who kept all knives away from him and saw that he ate with his fingers, often laughed at the man's antics. At times Feiferlich would repeat the absurd acts which he had performed upon the stage at Montalvo.

Feiferlich has an aunt—a kindly soul Her name is Mrs. Rudolph Koesper and she lives at No. 1619 South Ninth street, St. Louis. She heard of her nephew's incarceration and her heart was touched. She went to San Bernardino and succeeded in securing his release. The man seemed to improve for awhile, and then his old hallucination came back with greater strength. He seemed rational most of the time. He was often moody and despondent. He told his relatives that he now felt sure that he was pursued by a man who was plotting against his life.

He went into his aunt's kitchen on the evening of June 5, 1897, and obtained a large knife, which he sharpened to a razor's edge. He called the following morning upon his brother Joseph, who lived at No. 805 Allen avenue. He did not find Joseph at home, and stopped to talk with his sister-in-law. His brother Joseph came in,to find George earnestly discussing the subject of hypnotism with Mrs. Feiferlich.

"If I could only learn hypnotism thoroughly," George was saying, "I could get even with those persons who are following me all over the country and persecuting me."

Joseph laughed at this speech and told his brother that he must overcome such absurd delusions. George went into a strange frenzy. It was the same blind rage which for the first time had filled his soul in the little theater at Montalvo.

"I have found you," the man cried.

He plunged the weapon into his brother several times. Joseph died within a few seconds. Mrs. Feiferlich, who had fled screaming from the place, gave the alarm. When neighbors and police came they found George leaning over his brother's dead body. Upon his face was a look of strange bewilderment, yet there was an expression on the man's face which seemed to show that he was clothed in his right mind. The hypnotic suggestion had gone. The hallucination of an enemy seeking to kill had disappeared. The voice which said "Kill!" was silenced.

They took Feiferlich to prison. He said that he did not understand. He asked the name of the man who killed his brother. When he was arraigned in court he protested his innocence and he has avowed it ever since. He said that the last year had been an absolute blank to him, and that he remembered nothing. When his jailers ask him about hypnotism he says that he does not know anything about it.

HANS METTKE.

Mr. Mettke is a traveling celloist, attending a classical musical orchester. He is, like the drummer medium, a private worker in the cause and in the interest of the Light of Truth. Many will be pleased to see him here, as he is well known throughout the country.

THE POETIC GENIUS OF RALPH WALDO EMERSON.

(By G. B. Stebbins.)

In the sense of accepting spirit manifestations as of commanding importance, Mr. Emerson was not a Spiritualist, especially in the early years of the movement. The only weak production that ever came from him was an article in the North American Review about 40 years ago, in which he ridiculed some of its phenomena, and treated the great subject as fitter for such trifling mention than for respectful attention. Of course the article was widely copied and read. In his later years an expression of his, far unlike in spirit, has been passed by in silence.

Mr. Newell Foster of Portland, Me., was editor of the Portland Transcript, a daily journal of high standing, and also president of the Spiritualist society. They invited Emerson to speak for them a Sunday, taking his own subject and treating it in his own way. A large audience was helped by his words, and Mr. Foster's parlors were filled in the evening with persons invited to meet their guest.

Mr. Foster told me that the conversation turned largely on Spiritualism, Mr. Emerson asking many questions, searching, but fair, as to methods and philosophy. At last he said, in his quaint and quiet way, "It looks as though you had the germ of the Church of the Future." Many Spiritualists read his books, therefore this view of his poetic genius is given:

The large and increasing number of persons who have gained enjoyment and benefit from his prose writings are beginning to discover the wealth of his poetic genius. His prose is indeed poetic, while his rhyme sometimes halts in a quaint way and then moves on with new harmony and perfectness. Insight, a subtle sense of the beauty of nature, an intuitive rapport with the inner life of all things, reverence for man, wealth of historic illustration, so woven in as not to hold pedantic prominence, broad views, spiritual healthfulness, the revealing of noble truths, and the most delicate word-painting characterize his poems. A few extracts must suffice. In "Each for All" he says:

Little thinks in the field, yon red-cloaked clown
Of thee from the hill-top looking down;
The heifer that lows in the upland farm,
Far-heard, lows not thine ear to charm;
The sexton tolling his bell at noon
Deems not that great Napoleon
Stops his horse and lists with delight,
While his files sweep round yon Alpine height;
Nor knowest thou what argument
Thy life to the neighbor's creed has lent,
All are needed by each one;
Nothing is fair or good alone.

"The Problem" tells how the great words and works of man everywhere come from some overmastering inspiration, some flood-tide of inner-life and light, some divine communion:

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame;
Up from the burning core below—
The canticles of love and woe;
The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew—
The conscious stone to beauty grew.

With healthful joy and graceful thanks is spring greeted in his "May Day:"

Daughter of heaven and earth, coy spring
With sudden passion languishing;
Teaching barren moors to smile;
Painting pictures mile on mile.
* * * * *
Spring is strong and virtuous,

[illegible]
[illegible]
[illegible] the pulse of God.
* * * * *
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

His insight in the common things of nature is shown in "The Humble-bee," thus addressed:

Insect lover of the sun,
Joy of thy dominion!
Sailor of the atmosphere;
Swimmer through the waves of air;
Voyager of light and noon;
Epicurean of June;

We are told in "The Snowstorm" how "announced by all the trumpets of the sky arrives the snow;" and how in the farm house—

All friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm.

He owned a hundred acres of wooded hills and broken valleys, a mixed growth of native pines and oaks and underbrush, nearly enclosing Walden pond, and kept it in primeval wildness as much as possible. It was his favorite resort, two or three miles from the Concord home, giving a good walk and a quiet retreat. Under the old forest trees and near that lovely sheet of deep blue water his friend Thoreau had freedom to build his hut and try forest simplicity in his six months' stay there. I once spent a week on the verge of Walden pond, and found that Thoreau's retreat was well chosen.

Nature was beautiful all about him, and society and sympathy were close at hand.

In "My Garden" Emerson pictures this chosen place of pilgrimage:

If I could put my woods in song
And tell what's there enjoyed,
All men would to my gardens throng,
And leave the cities void.

My garden is a forest ledge
Which older forests bound;
The banks slope down to the blue lake-edge,
Then plunge to depths profound.
* * * * *
Canst thou copy in verse one chime
Of the wood-bell's peal and cry,
Write in a book the morning's prime,
Or match with words that tender sky?

In "Threnody" after the transition of his beautiful child, we find tenderest affection, with unfailing hope and trust in the life beyond:

I see my empty house,
I see my trees repair their boughs;
And he, the wondrous child,
Whose silver warble wild
Outvalued every pulsing sound
Within the air's cerulean round—
The hyacinthine boy, for whom
Morn well might break and April bloom—
The gracious boy, who did adorn
The world whereinto he was born,
And by his countenance repay
The favor of the loving day—
Has disappeared from the day's eye.
* * * * *
What is excellent
As God lives is permanent;
Hearts are dust, heart's loves remain,
Heart's love shall meet thee again.

Reading "The Sea Shore" one seems to see the rocky New England coast, carved by the heavy beat of the waves, and to breathe the pure sea air, and feel the majesty and beauty of the ocean:

I make your sculptured architecture vain,
Vain beside mine. I drive my wedges home,
And carve the coastwise mountain into caves.
Lo! here is Rome, and Nineveh, and Thebes,
Karnak, and Pyramid, and Giant's Stairs,
Half piled or prostrate; and my newest slab
Older than all thy race.

Behold the sea,
The opaline, the plentiful and strong,
Yet beautiful as is the rose in June,
Fresh as the trickling rainbow of July;
Sea full of food, the nourisher of kinds,
Purger of earth, and medicine of men;
Creating a sweet climate by my breath,
* * * * *
I with my hammer pounding evermore
The rocky coast, smite Andes into dust,
Strewing my bed, and, in another age,
Rebuild a continent of better men.
Then I unbar the doors: my paths lead out
The exodus of nations: I disperse
Men to all shores that front the hoary main.

Emerson was not a dainty student feeding on delicate fancies, and too timid and selfish to speak a brave word or praise heroic acts. He loved and commended all true heroism, and could dedicate his noblest poems to Justice and Freedom. In the "Boston Hymn," read in Music hall Jan. 1, 1863, he said:

The word of the Lord by night
To the watching Pilgrims came,
As they sat by the seaside,
And filled their hearts with flame.

God said I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

My angel—his name is Freedom—
Choose him to be your king;
He shall cut pathways east and west,
And fend you with his wing.
* * * * *
I will have never a noble,
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a state.
* * * * *
I break your bonds and masterships,
And I unchain the slave:
Free be his heart and hand henceforth
As wind and wandering wave.

O, North! give him beauty for rags,
And honor, O, South! for his shame;
Nevada! coin thy golden crags
With Freedom's image and name.

Elsewhere, inspired by the same noble zeal, he asks:

For what avail the plough or sail,
Or land, or life, if freedom fail?

Comment or commendation are needless. A small volume holds the golden verses of this true poet. Like gold they will not decay or grow dim, but will be prized in coming ages.

A PERSONAL ANECDOTE

may fitly supplement this article. In 1859 I was speaking to an independent society in Ann Arbor, Mich., and went to Boston.

Mr. Emerson was to lecture in the course of the University Students' society in a few weeks, and I was asked to see him and propose that he should stay over Sunday and speak to the people on any subject he wished. I found him at his Concord home, his manner, then as ever, simple and gracious. I answered his questions as to the town and its people, assuring him of a welcome and a good hearing. Sitting quiet a little while he said, in his quaintly hesitating way: "Are there any thinkers there?" It seemed an odd question to ask about a university city with a host of students and a large company of learned professors, but I felt that he meant those who think for themselves, not fettered by university methods or ideas.

I said that he would meet such an audience as he would like. He smiled and replied:

"I will try to come," and we parted.

Cheiro, the English palmist, has been lecturing in various parts of the United States, attracting large audiences.

PEACE, NOT WAR.

(By B. F. Underwood.)

The United States is strong, not only in the number of its people, in its natural resources and in its free institutions, in which the people are interested, but in its geographical situation and in its distance from entangling political influences of the old world. Thus favored, the business of this country should be to develop its productive power and to cultivate all the arts and industries of peace, to their fullest capacity.

We need not concern ourselves with the complications of European politics, nor go out of our way to interfere with the contentions and strife of foreign nations.

We have all that we can do at home in the way of reform to counteract bad social and political influences and to make our country what it should be, and if we are true to ourselves, what it must be. Our people do not believe in a war of conquest, and do not want any more territory except what may be added peaceably and by the growing requirements of trade, commerce and common interests.

No weak nation will attack us. No powerful nation of the earth has anything to gain by war with the United States, and none would engage in such a war except under the strongest possible provocation. There is, therefore, no reason for maintaining a great standing army, such as burdens every nation of Europe, and the money needed for the support of such an army may be applied in giving us advantages in all the arts of peace. In case of an unjust war forced upon this country a million men would spring to arms in its defense without draft or conscription.

In consideration of these facts how short-sighted and foolish is that jingoism which has become the stock in trade of a part of the American press! Why should a belligerent attitude and a bellicose spirit be persistently encouraged toward nations with which we are and should be at peace? Why should we make every report or rumor of word or act in other lands which seems against American interests, the occasion and pretext for arousing the war spirit, boasting of our fighting power on land and sea, and our ability and readiness to whip all creation? Why should we spend time and breath discussing our power to cope with Great Britain, Germany, Spain or any other nation with whose course, at any given time, we are not entirely pleased? Such talk tickles the vanity or excites the fighting spirit of the ignorant, but it does not impress thoughtful minds that know what war means and that are interested in the prosperity and progress of the country.

The United States is doubtless fully able to defend its rights in any circumstances which may occur. But of this, mere boasting of our prowess or abuse of other nations, is no proof and such verbal froth appeals only to small and contentious minds.

Instead of inciting a war spirit against foreign nations, we need to encourage closer relations with them. We should try to prove our intellectual supremacy by the superiority of our work and by supplying as much of the world as possible with those articles of use and beauty produced by our inventive genius and mechanical skill.

That is the kind of "war" we want with foreign nations—the war of ideas, of inventions and discoveries, and of applying knowledge to increase the necessities and luxuries of life. Such competition between great industrial communities adds to the comfort and well being of the people and to the wealth of the world, while war, such as our jingoes clamor for, opens the veins of a nation and lets out its life blood and entails on a people years of burdensome taxation, poverty, wretchedness and crime.

B. F. UNDERWOOD.

MEDICAL FREEDOM.

A Protest From H. D. Barrett.

Harrison D. Barrett, president of the National Spiritualists' association and editor of the Banner of Light, spoke recently in Boston on Medical Freedom for Massachusetts.

The address had reference to the bill now before the legislature, restricting medical practice to regularly licensed doctors.

Mr. Barrett said that the question now before the public was an important one. He hoped every one possessed of the love of freedom would be present at the hearing before the committee on public health at the state house and give their influence as remonstrants against the bill.

It was hardly necessary to argue the question, he said. Freedom was a theme upon which every progressive mind could enthuse. He claimed that if the Massachusetts legislature had a right to legislate as to a citizen's choice of a physician, it had a right to legislate as to the merchant who should sell us our flour, or the tailor who should make our clothing.

A man should have the same right to choose his physician as he has to choose his lawyer. It was a question of personal liberty and it was for the citizens of the state to say whether their individual rights should be trampled upon.

It was said that the so-called irregular doctors killed their patients but did not cure them.

Mr. Barrett gave several incidents in connection with the regular practitioners in which gross blunders were made. He declared that the percentage of blunders would be on the side of the regular practitioners.

The bill was to provide that only allopaths, homeopaths and eclectics could practice as physicians. It would shut out the botanic physician, the hydropathist, magnetic and spiritual healers and Christian scientists. It would proscribe all these from practicing the art of healing.

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THE SEMI-CENTENNIAL CELEBRATION AND MEDIUMSHIP.

As mediumship is the base of Spiritualism and the forthcoming jubilee designed to glorify and exalt the latter before the world, and for the pleasure of Spiritualists,, it is incumbent upon those who attend that great meeting and essay to teach Spiritualism to know what the foundation of their teaching consists of and their own relation to it. The Light of Truth reverts to the subject of mediumship because it sees the trend of events which make it imperative that Spiritualists at least and mediums themselves in particular shall study carefully, and put into practical application the laws and forces underlying the momentous theme.

We do not say that Spiritualism and mediumship are on trial, but we do say that Spiritualists and mediums are. At no time in fifty years have such flagrant violations and cruel deceptions been perpetrated in the name of mediumship as now mark the despicable uncoverings of daily occurrence, and the time has come when some vigorous and far reaching stand shall be taken with a view to the total and unqualified departure and separation of intelligent Spiritualists from the army of barnacles which have become fastened to the ship. These must be sloughed off.

In casting about for wisdom and council in this dire extremity a chapter in our Gladstone's Essay on Mediumship presents itself. Professor Loveland discusses the question, How to Become a Medium, in a practical and philosophical manner. "In the first place," says he, "study well all you can find upon the science and philosophy of the mediumistic condition and work." Here follows a mental and physical regime affecting diet, sleep, etc. "If some fool medium tells you that the spirits will take care of you, that all you have to do is to trust in and obey them, just tell them that neither God, angels or spirits will do anything for us which we can do for ourselves." Regarding purpose and scope for the work in view, he says: "You should have some distinct and satisfactory intimations from a spiritual source, that you possess the requisite temperament and are wanted for the work." Professor Loveland's excoriation of the "professional developer" must be read to be appreciated. This whole chapter is a wonder in terseness and invaluable to the student of psychism.

The Light of Truth feels the need of this book and that no Spiritualist can afford to be without it. This feeling does not arise because this company has published it. Had it issued from any other press our commendations would be the same. This paper looks upon it as a most timely and vitally important contribution to the current literature of Spiritualism, and if its pages could form the woof and warp of the fiftieth anniversary celebration of Spiritualism the world over, the Light of Truth knows that approbrium could no longer be hurled righteously against Spiritualists.

We believe that high and wise spiritual intelligences are behind this bit of writing. We believe that the time and tide of this movement as Spiritualists are effected by them, have made it a paramount necessity. We believe that it will perform a great work and that its author, wise and venerable though he is, has written wiser than he knew.

Let every man and woman contemplating a part in the jubilee read and ponder over this book, and make it a part of their lives as Spiritualists, as lovers of truth, as good citizens.

ON THE CULTIVATION OF CHARITY.

The blessed bestowments which a sympathetic nature casts upon the environment of others can not be measured in words nor sounded with any superficial examination. Charity is the supreme need. Arnold expressed it in the thought of pity and compassion which he denominated the diet angels feed upon.

The rush of life shuts out these supreme qualities of the soul. The greater pity is here, the pity that men have to be animals in order to survive and persist. While the world grovels the Central Sun shines, but fails to attract. It is interior abiding light. All is starlight to the earth man, and yet he imagines his light to be all there is.

The need of compassion is seen when society is viewed in its exoteric nature. Still there must be condemnation of wrong. Evil is a positive element with reference to relative outworkings. Absolutely, there is no evil, but we are not in the absolute. We contrast things with other things and judge accordingly. We learn of the interior lignt in the ratio of interior unfoldment. The blind have no conception of color and form merely by being told of them. So the soul is attuned to the love—wisdom realm only by the illumination of the mind —the eye of the mind sees not the things which the eye of the brain sees.

Mind can rise above the grosser sensations of the body. Mind can picture glories which the body never conceives. The cultivation of the mind, then, is the labor wherein the best excellences abound. If we work upon any material thing it will perish. But if we improve out minds, imbue them with justice, charity and love for all, and fill them with the sense of duty and a recognition of God, then we are performing a work which shall outlast time and grow resplendant as eternity rolls on. Out of the deepest sorrows the highest joys come. Patience and fortitude are the upper and nether stones of the mill of discipline. Souls must be disciplined. Without that sympathy is unknown, charity can not wield its benign influence and humanity becomes animalized.

In this, our jubilee year, there ought to be a grand upliftment of those cardinal virtues upon which Spiritualism rests as the world's redemptive agency. Principal among these virtues is charity, broad benificent charity. We have nothing to fear from the world's mad reproach. Our best friends are among those whom the world knows not. They are beyond the hemlock, the cross, the spear and the calumny. Let us trust them. The Guiding Hand will protect and foster. Is righteousness mocked? Let us be sure ere we answer.

"WEARING AWAY THE PREJUDICES."

The words at the head of this article were uttered by the Rev. Jenkins Lloyd Jones in his remarks at the recent convention at Chicago concerning the work Spiritualism is doing. He spoke of it as a disintegrating process in that it was wearing away the prejudices. And, furthermore, that he was in sympathy with it. The significance of the statement is great and a few only of the large body of clergymen in the country perceive it.

Spiritualism is distinctive in that it becomes absorbed in the work it performs, and yet maintains its own identity; a subtle observation, but none the less true. This work is to be seen in the tremendous removals in the field of humdrum notions which have taken place in the last 50 years. People fail to recognize the power, but they do see the effects of it. Fifty years ago the attitude of religious thought was vastly different from that obtaining today. The ideas advanced the researches being made, and the waiting, tolerant and charitable position assumed by the leaders ofChristian thought and teaching of the present time could have gained no foothold when Spiritualism began to sift religion and philosophy 50 years ago.

It is absurd to attribute the remarkable change brought about to any other source. Civilization has not improved at all since the advent of Spiritualism. In fact, much evidence abounds going to prove that civilization has retrograded on the whole during the past half century. At least it is certain that the higher thought of mankind has moved onward faster than the veneer of civilization has been polished. Christianity, aside from the pullbacks of civilization, which have made of it a mammonized religio-commercialism, is undoubtedly more respected in its esoteric nature by the thinkers of the world than it was 50 or even 25 years ago. The church is growing better despite civilization, and the greatest mistakes made by the boasters of Christian power and domination is in yawping about the civilizing forces of Christianity.

The fact is that the mighty redivivus inaugurated by the spirit world and persistently proclaimed for 50 years has broken down and burned the barriers which centuries of ignorance and superstition had set up before man's spiritual and intellectual vision, thus hiding from him the true status and purpose of his life.

In these barriers were to be found the prejudices which the pure and noble Jenkins Lloyd Jones truly says are wearing away. Men of standing no longer fear to look at this matter with an unruffled front. It is merely the Better Way opened for man in the ratio of his unfoldment and readiness for it. Spiritualism is a philosophy. People can not be converted to Spiritualism. They must grow up to it. It is a growth, a life study, aye, eternity is none too great to compass the boundary to which human life leaps when once the growth is attained, and the beauties of its economy are perceived.

The world is passing a crucial period. We are on the eve of great discoveries and untold blessings. The eternal rules of right which no majority can overturn are above the beaten path of a trampling multitude. As prejudice wears away, men behold these sacred simple rules and learn to conform to them. This is the portent of that unrest which now fills the world. Men shall see the Father—that is to say, they shall know themselves.

Love is the source and sustenance of all true progress.

THE DIGNITY OF THE NATION SUBSERVED IN SLOW HASTE.

It is not an exhibition of lack of sympathy for the quarter of a thousand brave men blown to eternity in the wreck of the great battleship, to say that the country should be in no haste to go to war with Spain. The best interests of the nation are being subserved by the self-restraint and careful deliberation with which congress is proceeding. General Sherman uttered a pregnant truth when he said war is hell. Let the country be slow how it enters into it and sure how it is to come out of it.

Meanwhile the atrocities in Cuba continue. There is no doubt but that public sentiment in this country is largely centered on the prompt intervention of the government to put a stop to the struggle, however apparent may be the loss of interest in it by the disaster to our battleship.

Spiritualists deplore war and look upon it as ordinary highway robbery and murder plussed infinitely. It is crime magnified. Human nature and governments founded on force demand it because the hyena in man must have vent through the veneer of civilization. But we are constrained to applaud the careful, painstaking attitude of the army and navy departments in this crisis, and hope that the ghost of national honor may be preserved without recourse to the horrors of war.

THE FOOL UNDOETH HIMSELF.

Dr. J. Leonard Corning, who examined Mrs. Harriet E. Beech when she was sent to Bloomingdale asylum in 1890, was cross examined the other day in a case in which that lady is now interested, and the following is a bit of the colloquy:

Cross examined—Spirit communications are believed in by 8,000,000 of people in this country? A.—I do not know how many people believe in such bosh.

Q.—You know that there are a great many people who do? A.—No, I do not.

Q.—And you think everybody who does believe in those things is affected by hallucinations? A.—I do. I am frank to say that.

Q.—Everybody who believes in Theosophy is affected by hallucinations?

A.—I can not tell you that. I do not know any more about Theosophy than the man in the moon.

Q.—Do you know anything about Spiritualism? A.—Nothing under heaven. I do not know the first thing about it.

Q.—Did you ever read anything about it? A.—Never, thank heaven. All that I have described are hallucinations that are found in lunatic asylums and outside.

It is safe to say that ninety-nine one-hundredths of the people who condemn Spiritualism and psychical phenomena know as little about them as this prig confesses he knows.

A MATTER OF PERQUISITES.

Pope Leo XIII has celebrated his eighty-seventh birthday and the twentieth anniversary of his succession to the throne of St. Peter. Since the fiftieth anniversary of his ordination as a priest he has received in gifts of money and jewels $25,275,000.

Let's see, wasn't there something said at one time about the son of man not having a place to lay his head? Wonder what Christ would do in the Vatican!

Civilization now says to China: "You've got to wear something with pockets." And civilization means to pick the pockets.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

W. W. SARGENT.

William Wines Sargent was born Jan. 10, 1843, in Crawford county, Pa., educated at Edinboro State Normal school, Erie, Pa., and for a time taught school in that locality. In 1863 he went to New York City, and after one year's service in the United Sates navy engaged in commercial pursuits on the New York Produce Exchange. Always having a taste for literature, his mind was directed in the line of metaphysics, occult and spiritual science. He has been known in Brooklyn for 10 years past as a zealous advocate of the higher Spiritualism, and for a time contributed to Spiritualistic and other journals. The Evolutionist Leaflet put forth by him was scattered over Brooklyn for over one year gratuitously, and was enlarged last November to the present Spiritualist journal known as "The Evolutionist," of which he is editor and manager.

Experience in occult manifestation led him to read the scientific basis of Spiritualism by Epes Sargent (a distant relative), which was confirmatory of his predilections and was inducive to further investigation of the subject, resulting as herein outlined. He is also a trustee of the N. Y. S. A. Spiritualists' association.

AS TO CRITICS.

Who are the critics of Spiritualism? They who, had they known the difference between love and hate, would have spurned love and criticised their mother's milk while it gave them life. Be not alarmed when these cast the lance of envy and the barbs of calumny upon the gospel of righteousness. They have their day, but they will be forgotten and their very names swallowed up in oblivion when you who are faithful and so live as to hand down your Spiritualism unsullied to other hands, shall be remembered and your names enrolled among those that never perish.

These are the times that try your souls, but if you are grounded in the truth your trial will be your victory. Be faithful now, for the hour calls on men and women of soul and purpose and fidelity.

Spiritualism is a blessed gospel, but like all gospels of love it is little understood. See to it that a better understanding is brought about, nor stay your purpose to heed the snarls of peevish critics. Remember that your critics are those who profit by that which you denounce.

We judge that Spiritualism is thriving in Syracuse, N. Y. The Standard of that city gives up nearly three columns to a double-leaded article which purports to relate how ghosts are being retired by the "march of progress."

TO YOU.

No man can be a Spiritualist and not take a Spiritualist newspaper. Remember, friend, there is something required of you besides a mere avowal of belief in the fundamentals of Spiritualism. The press is at once the lever and fulcrum of this movement. Without it the facts and truths which you glory in can not be disseminated beyond the confines of your narrow environment, and your assumption of and affiliation with Spiritualism are false and hypocritical unless some effort is made to advance it through the press. A vigorous newspaper reflecting the pulse of its readers and governing the temperature of their thought is of all engines the most powerful, but it has to be steamed and oiled like any other engine.

If your eye rests on this bit of writing and you are not a subscriber to this paper, consider it an invitation to do so and thus aid your cause. Spiritualism is your cause, not ours, except in that proportion which our efforts adduce to its onward march in the world. You can aid in this as much as we can.

THE SUBTERFUGE OF FRAUDS.

We learn that there are certain mediums with shady reputations traveling about with cards of introduction bearing indorsement of this paper under its old Cincinnati management. We warn our readers against these parties and all others of like ilk, as the Light of Truth does not hold itself responsible for indorsements of this nature. Besides the parties using it have been proven unworthy and ought to be shunned by every person who cares for his own reputation.

The Light of Truth indorses no medium, whatever may be his or her qualifications as such, who is not thoroughly known and respected anywhere and everywhere. When this paper gives out an indorsement the public can rest assured that the receiver is worthy.

HOW CAN SUCH THINGS BE?

A jury at Wilkesbarre, Pa., has acquitted Sheriff Martin and his myrmidons who shot down and killed nineteen inoffensive, unarmed miners at Lattimer last summer. During the trial the Light of Truth took occasion to state that it was about as big a farce as ever travestied justice, and the verdict of the jury bears out the statement. Enough said.

CENSUS THANKS.

Our thanks are due the following for names sent in: Ellen S. Stuart, I. King, Gertrude E. Fowler, Lee Woods, W. M. Betts, Mrs. H. M. Peerry, W. J. Haynes, C. H. Figuers, Mrs. D. Hoxworth, Thos. S. Kiser, Mrs. F. F. Thatcher, Dr. E. B. Craddock, Mrs. R. Robertson and J. S. Tull.

Would it not be a timely act of war for the administration to send a few ironclads to South Carolina and blow some respect for the law into the guerillas of that crime-stained state? The murder of Postmaster Baker, the destruction of his home and family by a mob of assassins is unmatched by any Spanish atrocity that has aroused sympathy in this country for the Cubans. Baker was a United States officer, unacceptable to his community, to be sure, and the government is all the more responsible for his death on that account. However, that fact is no justification of the crime. South Carolina can not well hurrah for glory and turn loose the dogs of war on Spain with such a smirch upon her own name.

EDITORIAL NOTES.

"Confidence" still inspires the New England mill hands.

Have you subscribed for the Light of Truth? It is your duty to do so.

Isn't it about time the country heard from the recluse of Buzzard's Bay on the war cry?

Have you read the Essay on Mediumship? Get it at once, and not only read it, but study it.

It is safe to say that the question of war will be disposed of by the money power and not by the people.

If Talmage can not tell the truth about Spiritualism, who vouches for his telling the truth about Christianity? A bad habit does not stop at one indulgence.

The next thing in order is an alliance between Great Britain and the United States. Let all English speaking nations or peoples be under one band of protection. It may be necessary some day.

War-making purposes based on lying "yellow journalism" are at least harmless. Well might it be said, God help the country if public opinion is to be moulded by the newspaperdom which finds 10-inch holes in the bottom of the Maine one day and denies it the next.

The next thing in order is to pass a bill to stop the spirit raps. The attempt might produce such a rapping in the body attempting it, that they would feel like the antis' who got their worst scoring from the church ministers whom they pretended to represent.

F. D. Edwards, representing Spiritualist societies, Judge Grover, H. D. Barrett, Rev. B. Fay Mills, William Lloyd Garrison, Prof. William James of the Harvard medical school, and others, have made speeches remonstrating against the proposed doctors' plot in Massachusetts.

A short time ago we ventured the opinion that Emil Zola was a bad man or there was something rotten in France. Zola's conviction strengthens the latter hypothesis. He has made out his case and France is—well, French. Nowhere else could such anomalies in law exist for a moment.

People often wonder why it is that spirits don't appear and communicate to them if all the claims of Modern Spiritualism are true. The best explanation is that nine-tenths of the people who so wonder about it would be frightened to death if they saw or heard a spirit, and the spirits know it, hence keep away from them.

Mrs. Sigsbee, wife of the commander of the Maine, has been interviewed to the following effect: "We are delighted to learn that Peggy is safe. The children have been grieving and wondering if the poor little dog has been killed. Peggy was one of the belles of Newport last summer, and is quite the pet of our family." The dogs of Newport will doubtless be notified of Peggy's return next summer.

Detroit, Mich., Spiritualists have paid compliments, flattering and otherwise, mostly otherwise, to Mr. T. Jay Hudson, who has been lecturing there on his peculiar theories and incidentally taking his Spiritualistic friends across his telepathic knee and spanking them. Our Spiritualist friends did not like the treatment and proceeded to take the law of psychic phenomena man across their psychic phenomena knees and break his suggestive back.

Buffalo, N. Y., police are raiding the fake "clairvoyants" and "fortune tellers." A baker's dozen of 'madames" and "professors" have been bagged. If these harpies were no confounded by unposted people with Spiritualism, notice of them would be out of place here, but inasmuch as they are regarded by the 'intelligent public" as part and parcel of Spiritualism the Light of Truth bids the police Godspeed in weeding them out.

Sec. Harvey of the Massachusetts doctors' plot league says that the state has a right to a medical opinion, but he is willing to have an amendment attached to the proposed enactment exempting certain schools and methods from the provisions of the act; from which it is inferred that Christian Scientists and Spiritualists may continue to die in Massachusetts without the legal permission of bolus and pills "regulars."

Not since the Nazarene trod the social winepress in Palestine and carried his own cross to the hill, has there been a more uncompromising disciple of his teachings than Prof. George D. Herron of Grinnell university, Iowa. He is a fearless exponent of the sociological teachings of Christ, a deep and careful student of economics, and of all men now before the world the most cordially despised by those men and policies designed and upheld for the purpose of enslaving mankind.

In Switzerland telephones cost but $8 a year, thus putting it in the hands of every household or shop that can find use for it. But this is because it is under government control and honest men put in charge of the system. Selfishness and greed make everything expensive, and the conscientious and self-sacrificing have to suffer in consequence. This world is still under the dominion of the material-minded or unspiritual—well represented in allegory as the Devil.

The Rev. Jenkins Lloyd Jones of All Souls' church, Chicago, was in attendance on the recent convocation of Spiritualists in that city and made a speech on Spirituality in the course of which he said: "I believe it is a power to control the forces of nature, that which enables the mind of man to work on the lines running parallel with the lines of the universe. I realize in Spiritualism one disintegrating movement, wearing away the prejudices. I am heartily in sympathy with the movement."

Illinois Spiritualists are to make war on bogus mediums. The Illinois State Spiritualist asociation has been organized. Among other good things it starts off with the following declaration: "The Spiritualists of today, while disclaiming any creed or desire to fetter anyone's opinions, say organization is necessary to get rid of the humbugs and fakirs who bring discredit upon Spiritualism. By shutting out of the organization this disreputable element that imposes upon the credulity of the public the Spiritualists expect a greater respect to be given their accredited leaders, and prejudice that has sprung from contact with fraudulent Spiritualists will be overcome."

The ministers of Atlanta, Ga., are up in arms against Sunday seances and sacred concerts, both being, in their estimation, Sabbath desecration, because they charge a fee. Be this as it may, a church collection is also a fee, and often a nuisance. But as to objecting to the seance and concert should depend on their nature. A fakir exhibition, under the guise of Spiritualism, is one thing and a spiritual seance is another, and if these good ministers will take the trouble to inform themselves of the difference, they will probably be a little more Christian. To judge Spiritualism by mountebanks is to judge Christianity by those who confess Christ on the gallows.

Psychometry.

REMARKS.

Since our last appearance it has been found necessary to make our delineations shorter, in order to accommodate the many. A number of thanks have come in for the good things prophesied or said—we may say for the sympathy extended—for psychometrizing depends largely on sympathizing with the subject in hand. Without this, there is no rapport, and the one read gets the benefit of it, even if not aware of it. It is thus a wear, as well as pleasure, at times, and we must go slower, and only read when moved by a natural inclination.

Besides the thanks, Miss D. P. Hughes expresses herself in the form of a verification thus: "You could not, I am sure, have read me better in the space assigned you."

This is also gratifying, for it shows that some people are not averse to acknowledging the truth, as well as being grateful.

Following are some of our last efforts:

JOHN BIPPUS.

This gentleman touches one with dignity, thus proving its existence in the man. He is high-minded and dislikes the narrow or sordid in any one. He fears contamination with the unclean, and bears a good character with those who know or understand him—though not all understand him as he understands himself. He is shocked at crime, though it does not manifest on the exterior. He has a high moral standing in spirit.

C. AUG. MITTELL.

A slight tremor is the initial psychic introduction to this subject. In this case it indicates eagerness threatened by impatience, though apparently held in check by a superior power—a force that is disciplining an undeveloped genius. Youth may be said to account for this, but it might also be argued that because a man is a genius he must necessarily be young. But it is marked in this instance, and if nothing interferes, this young man is on the high road to popularity in some one of life's departments.

DELLA L. HYDE.

Sympathy is the strongest characteristic of this lady. She feels readily for the suffering and poor, and would make a good hospital nurse, but is too sensitive to bear its burdens. She has a lovable disposition, and is herself disposed to be very affectionate—especially so to children and that which needs a tender care. She is tender, both in disposition and health, though not in any danger. Her very tenderness is her protection, as it admits a higher law not otherwise possible. However, she need not worry. Her future is in the keeping of a higher power.

MRS. LIZZIE HALLGARTH.

Life to this lady is somewhat a puzzle—though it is to all in the aggregate—but to her it is especially so. She often wonders why she exists, and yet life is probably as sweet to her as any. She would not give it up for the knowledge she craves. And yet she is hunting. There is something she would like to know and it is mainly about herself. Introspection would help her out—a looking within would in a large measure still that longing, and life would become less of a puzzle. It all depends upon what we know of self to be in the light, and according to this we are happy. Let her observe the hint.

W. C. R. SMITH.

We sense mustiness and dreaminess. We are carried back to the time when card photos were in the lead, for such it is, and we judge that our subject was very much in the dark at that time compared to the present. Of course, this applies to his past—not his present status of moral or mental unfoldment, and a modern photo would bring his latest condition to our consciousness. A generation makes much difference in a man who hungers for light, and this seems to have been his desire at the time of this photo, though not yet attained as he now senses it.

MRS. GERTIE ELVER.

Gazing into this countenance, we want to sing. There is a rhythmic vibration in this character. It is either for music or poetry—perhaps an inclination to both, or love for them. At all events, she is a happy being, so far as conditions will permit, and many would envy her could they sense or come en rapport with her soul nature. She is lighter of heart than she would credit herself with were she consulted. She is better off spiritually than she knows, and probably could best realize it in a moment of genuine sorrow. But she need not invite this. Let her be content with things as they are, and all that is in store for her will come as natural law permits.

W. F. HEATH.

This is as original character. He may not be so acknowledged by the world-at-large, but he will know it, as having tastes strictly individual, desires entirely his own—that is, not as others have them in general. He has practical notions, and a clear insight into many things—things that interest or concern him. Others he cares nothing for, so they do not excite his fancy or interest. He can laugh, but most of it is silent. He laughs at the absurdities of life and wonders how can such things be, and not effect others as they do him. But on the whole he is a good fellow, with broad liberality, and large individuality, and his companions must be of a prime quality or he is not with them.

HANS METTKE.

One would not take this for a believer on first glance. He must have been a great skeptic at one time, for he still carries the traces in his aura. But he has a shrewdness that is not of the common order. Had it not been, he would have become a scoffer. Being penetrative enough to find spirit, he was saved this ignominy, for nothing approaches nearer to the filthy spirit than the scoffer. Bless the man who escapes it, but such a man is generally blessed by a keener sight than his trailer. There is but one step from the illuminated to the scoffer or man of contempt, but that one step is worth a life time of happiness. Hans Mettke is saved, and he knows it, though near the other brink at one time. And once safe over the line of spirit, always safe, and guidance accordingly. Our subject is happy in this knowledge.

PSYCHOMETRIC HINTS.

When a question nauseates you it has been asked in a vain spirit—often without forethought or expecting a reply.

When it irritates there is bitterness or sarcasm behind it.

When it generates a tired feeling it betrays a conventional individual in the questioner.

When it provokes to combativeness there is arrogance afloat that needs taking down, and will be if its like is met. Two similar evils do not harmonize.

If it offends there is impertinence or mental impurity in its wake.

And if it generates indignation or contempt there is selfishness at the bottom of it.

MAGGIE STEWART

Mrs. Stewart is a worker at Piqua, O. Her phases are clairvoyance, clairaudience, psychometry, automatic writing, lecturing and diagnosing diseases. She was ordained by Rev. Moses Hull on Feb. 2, and has lectured for the Piqua society for 10 months, though open for engagements after this month.

PATIENCE.

By Henrietta R. Eliot.

How smooth the sea-beach pebbles are!
But—do you know?
The ocean worked a hundred years
To make them so.

And once I saw a little girl
Sit down and cry
Because she could not cure a fault
With one small "try!"

CHAFF AND WHEAT
OR
SCIENCE AND NONSENSE.

Solon Lauer Sets Christian Science Right.

Following is an excerpt of a recent sermon by Rev. Lauer on the facts and fallacies of Christian Science:

"The subject of health can not be separated from that of religion, in any discussion of religion as related to this world. The laws of God are in the physical as well as in the spiritual universe, and true ethics is thus the basis of true health. In recent times we have a system of teaching called Christian Science. Under that name I shall class all forms of teaching which aim at healing the body by other than physical agencies; because mental science, spiritual science, Christian metaphysics, divine science, all teach essentially the same things so far as their relation to physical science is concerned. Christian science, as taught by Mrs. Eddy, rests upon Bible texts entirely. It is needless to say that no really scientific system of thought can be based upon the Bible as authority. Quotations from the Bible are always admissable as illustrations, but never as arguments, in any scientific inquiry. Literary usage permits the one, but scientific criterions exclude the other. It is too late in the day to admit Scriptural witnesses at the bar of science. We must remember that, as Shakespeare says: "The devil can cite Scripture for his purpose." In ecclesiastical trial texts from Scripture are in evidence. Whether Christian science be the teaching of Jesus and Paul may be determined by an examination and comparison of texts. Whether it be true is quite another question, and one which must be decided by quite other testimony. Unitarianism takes a purely rationalistic ground in all these disputes, and stands ready and even eager to accept whatever can be demonstrated by scientific methods. The question then is, how much of Christian science teaching is in accordance with scientific facts? In answering this question I am moved by no spirit of antagonism to Christian science in any of its forms. When I criticise what I believe to be the dangerous errors of Christian science, it is that its great and important truths may shine forth more clearly.

In the experience of the human race certain things have been found to be beneficial to man, certain things injurious. Certain things, such as arsenic, strychnine, whisky, the venom of serpents, have been found to be injurious and fatal; certain other things, such as the fruits, vegetables, grains, pure water, pure air, have been found to be beneficial to man. Now Christian science comes along and declares that the difference in the effects of these various things upon the human body is due wholly to the beliefs of the race; if you only believe rightly, you can drink any deadly thing and it shall in nowise hurt you. Is this science? Is it common sense? What proof is offered us in support of these stupendous claims? Merely a few quotations from the Bible. Nothing more. No Christian scientist has offered to submit this claim to an actual test. Until this claim is demonstrated by actual experiment, we can not accept it as scientific. Until then it is not a truth, it is only a dogma. When Christian science declares that strychnine and arsenic will not kill, and by implication, that alcohol and tobacco, tea and coffee and other poisons will not injure the human body, except when the user believes in their harmful power, it must be declared false and misleading. We might as well say that an explosion of giant powder can not

harm a man who does not believe in its evil power. Christian science strikes a blow at the very root of ethics when it teaches that habits of life and rules of conduct based upon the ascertained laws of hygenie, have no necessary relation to health and morals, but that whatever we believe to be harmless is so. Christian scientists are not consistent with their own teachings in these matters. They will drink strong tea or coffee, defending the practice by saying that these things are not harmful to one who does not believe in their poisonous qualities; but when a drunkard is brought to them for treatment, they treat him to induce him to give up the use of alcohol. Why do they not convince him that it can not hurt him and allow him to drink all the whisky he wants? I think they are mistaken in such teachings, and that these doctrines are misleading and harmful to those who adopt them. The human race has found that certain habits of life are beneficial, certain other habits injurious to health. Such habits as are in harmony with the laws of nature are good; others are bad. Christian science asserts that there are no laws of nature, in the sense usually attached to these words; that man has certain rules for himself, and enslaves himself to them, under the belief that they are necessary to his well-being. Thus with one contemptuous gesture Christian science sweeps away all physiology, all hygiene, all laws of nature to which man has believed himself subject; and declares that man is free to live as he wishes to do; that sin, disease, death, are merely figments of a mistaken belief, to be cast aside from the mind of him who is illumined by this new doctrine. Is this science? Whether it is Christian I leave to the doctors of divinity to decide. Science declares it is a false and harmful doctrine, tending to lower the ethical standard of human life, to break down those rational and wholesome restraints which aim to regulate human conduct.

Christian science asserts that the effect of all drugs upon the human system are due purely to belief, either of the individual or of the race. Christian science sweeps away with one gesture the whole science of materia medica. With one blow it smites to the death the science of medicine, which has been built up by centuries of experiment and research. Should not such a sweeping assertion as this be carefully examined before it is accepted? What proof does Christian science offer that no drug, no chemical, has any effect upon the human body except that which it is expected to produce? None whatever. Scripture texts and dogmatic assertions constitute the only foundation for such a statement. There is indeed evidence that in a person under hypnotic influence almost any ordinary effect of a drug can be produced by the power of suggestion; but this does not prove that drugs have no effect; it only proves that their effect can be produced sometimes by the power of the mind. Medicine is not an exact science, like chemistry, simply because the elements of the body are under the varying influence of thought and emotion, while in the chemist's vessels only chemical forces are to be considered. But this is no reason for sweeping aside all medical science. Scores of patients have died under Christian science treatment who might perhaps have been saved by established remedy. This kind of fanaticism must be severely censured. There are some few persons, perhaps, of peculiar temperament, in whom the vital forces are especially subject to mental influences, to whom many of the teachings of Christian science are true in their application; such persons may rely more upon mental than upon medical treatment, but for the great majority of the human race as we find them today many of these teachings are not practical, they are false and misleading and disappointing. In the course of evolution, in some future age, there will be no doubt arise a type of man in whom the mental and spiritual forces will so preponderate over the physical that the teachings of Christian science will be far more practicable to him than they can be to us today. The trend of humanity is toward the spiritual. More and more the soul is gaining the ascendency over the physical. Man is divine by nature. He is, as Emerson has said, "The Creator in the finite." His power, however, is not unconditioned, as Christian science has claimed, but like the Divine Creative power itself, must work through slow processes of growth. In some cases an exalted attitude of the mind will work an almost instantaneous change in the physical condition of a sick person, but in the great majority of cases the change must come as the result of changed habits of life, changed ideals, changed desires. There are no miracles. All creative power works through established laws. By obedience to the divine laws of nature, not through denial of them, man shall rise to the highest perfection. Not by a denial of the universe, not by a denial of divine laws of cause and effect, but by obedience to divine laws, as expressed in the human body, will man attain the highest health. Thus is the foundation of health ethical, and true religion will save the body as well as the soul."

SAW THE NUGGETS.

What a Trance Revealed in the Discovery of Gold.

The steamship Louise, which has sailed from Vancouver, B. C., recently, for Wrangle, had among her passengers the Rogers party, numbering 10 persons. With this party is a man named Bone, who, it is alleged, has seen while in a trance nuggets of gold on the Stykeen route to the Klondike. Bone was noticed by Dr. C. N. Rogers of Sault Ste. Marie, Mich., in a Winnipeg hotel.

Dr. Rogers, at the suggestion of a Winnipeg merchant, asked Bone, while he was in a trance, to tell what he saw in the merchant's oil cellar. Bone at once told correctly the number of barrels there. Then, projecting his astral body into the byways and highways of Winnipeg, he described persons whom he had presumably never seen and buildings he supposedly knew nothing of, winding up by telling the number of passengers on an approaching train. Bone's descriptions were proved correct to the last detail.

At the second trial Bone, in a trance, passed over the Stykeen cut and described some nuggets in a stream running into the Stykeen, incidentally making the quickest trip on record to Dawson, where scenes then happening were described.

Subsequent trials convinced capitalists that Bone was a good speculation. Abundant money was forthcoming and Bone's astral body will have every show on earth to find those nuggets littered in the crevices of rock and streams.

CURRENTS IN THE ATLANTIC.

Experiments have been going on for the past two years for the purpose of trying to learn something of the characteristics of the Atlantic ocean as a great moving body of water. As a result the whole Atlantic is shown to be slowly circulating round and round, like an enormous pool.

HEALTH AND POWER—Babbitt. Price, 25 cents.

IDEALA—A Romance of Idealism. Charles Grissen. Price, [illegible] cents.

POEMS—By Edith Willis Lenn[illegible]. Price, $1.00.

CORRESPONDENCE

NEWS ITEMS.

F. A. Wiggin is giving tests by ballot.

St. Joseph, Mo., is holding services at Columbia hall.

Mrs. Maggie Waite goes to Titusville, Pa., for April.

Dr. J. M. Peebles is coming east, and may visit Columbus, O.

A. G. McDonald addressed a Newark, N. J., audience on the 6th inst.

The N. O. friends are holding regular services at 321 Camp street.

Dr. Mary J. Wright of New Haven, Conn., is at the Florida camp.

Semi-centennial celebration at Rochester, N. Y., March 27 to April 3.

Bridgeport, Conn., has had Mrs. Sarah A. Byrnes for a series of lectures.

Mrs. M. E. Gilliland of 820 Washington street, Boston, is ready to answer lecture calls.

Mrs. C. A. Sherwin has been giving tests before the Arthur Hodges society of Lynn, Mass.

Erie, Pa., holds Sunday afternoon and evening services with Mrs. Alice Caughey as speaker.

Easton, Md., is enjoying the ministrations of Mrs. Mary McDonald of Washington, D. C.

The Spiritualists of Sioux City, Ia., are running their own candidate for mayor—ex-Mayor Swartz.

A new light on the spiritual horizon is Rev. W. E. Mansfield, at present lecturing in Denver, Colo.

The Woman's Progressive union of Brooklyn, N. Y., has secured E. W. Emerson for March and April.

Dr. D. P. Kayner, once associate editor of the R. P. Journal, passed to spirit life at Prescott, Arizona.

Mrs. L. F. Holden of California held an extended test seance at Lynn, Mass., recently, for the A. H. society.

Articles of incorporation for the People's church of Louisville, Ky., have been filed. No capital stock.

Newark, N. J., held memorial service in honor of the Maine victims, with J. Edward Bartlett conducting.

The board of managers at the Lake Helen camp gave Mrs. Maggie Waite a vote of thanks before adjourning.

Mrs. Cynthia Clark of Boston has been serving the P. S. U. at Portsmouth, N. H., with much satisfaction.

Jerome H. Fort is a rising young speaker in Brooklyn, N. Y., who addresses the F. D. C. at Arlington hall.

Mrs. A. L. Pennell of New Bedford, Mass., has been lecturing and giving tests at Spiritualist hall, Plymouth, Mass.

J. H. McDonald of Michigan, is serving the society at Indianapolis, Ind. His address there is 426 West Alabama street.

Oskosh, Wis., has had Mr. and Mrs. E. W. Sprague for several meetings, with the usual good results—new members.

Mrs. S. E. Hall of Roxbury, Mass., has been occupying the rostrum at Fitchburg for the First society with good results.

Brockton, Mass., had a conference at the home of Mrs. S. F. Bicknell, 45 Fuller street, to consider the organization of a lyceum.

The Illinois State association has challenged Talmage, Jr., to a debate with Moses Hull. Moses wouldn't do a thing to him.

At the close of her services in Springfield, O., Mrs. Nellie Mosier of North Lindale, O., was ordained as a minister of Spiritualism.

Mrs. Sheldon, a new inspirational speaker of Chehales, Wash., has been lecturing to the First society of Centralia with marked success.

Rochester, N. Y., has a new materializing medium in Miss Angelina Schaefer. She resides at 87 Lowell street, where seances are held.

Dr. Ewell of Denver has located at 64 Pleasant street, Marlboro, Mass., for a permanent stay, from which point he will go out to lecture.

Brockton, Mass., has been edified by a lecture and readings from Madam Bruce of New Bedford. H. Ainsworth was the local conductor of the meeting.

The First society of Springfield, Mass., has had in rotation Mrs. Juliette Yeaw, Mrs. H. P. Russegue, Mrs. C. Fannie Allyn and Mrs. M. S. Pepper.

Mrs. Carrie M. Sawyer will fill an engagement at Fort Wayne, Ind., and Syracuse, N. Y., en route to Boston, where she will locate for the season, at 21 Yarmouth street.

Rochester, N. Y., is endeavoring to take the lead in the various celebrations of the fiftieth anniversary. It has an elaborate program, ranging from March 27 to April 3.

Mr. and Mrs. Sprague have been enlightening the frends at Oswego, N. Y., on Spiritualistic matters. Some of the new attendants had the orthodox starch taken out of them.

Spiritualists of Washington, Pa., have applied for a church charter, with J. C. Decker, president; Mrs. William Flowers, vice president, and James Johnston, treasurer.

Parlor services were held at the home of Mr. G. W. F. Church, 106 South Hazel street, Danville, Ills., with Mrs. India Hill as lecturer, and Miss Ethel Torry as trumpet medium for tests.

Mr. Frank T. Ripley, the noted test medium, will fill a short engagement, beginning Sunday, March 20, for the St. Paul (Minn.) Spiritual Alliance, at Odd Fellows' hall, corner of Wabash and Fifth streets.

Mmes. E. C. Mills and C. M. Schulz will hold a Spiritual meeting at Jackson hall, 515 Fulton St., Brooklyn, N. Y., every Sunday afternoon at 3 o'clock. Circles at 597 Lafayette ave. every Friday evening at 8 o'clock.

C. W. Stewart is doing missionary work in Arkansas. He has created good interest at Rogers, and a good medium, not a "Prof.," he writes, would do well there. He may be addressed at Springdale, Ark., for engagements.

A "Dr." Miller, who claimed divine healing struck Columbia, S. C., and, after two days' hard missionary work, found that his receipts amounted to only 35 cents. Faith, hope and charity were a great desedaratum in the capital of the old Palmetto State.

The speakers for the Manchester (N. H.) First society for the rest of the season are as follows: March 20, Daniel G. White; March 27, S. E. Hall; April 3, Dr. C. L. Willis; April 10, Daniel G. White; April 17, Dr. C. H. Harding; April 24, Effie I. Webster.

Mrs. L. A. Meyers and Mrs. J. Prouty have each given a seance for the benefit of Providence, R. I., society, for which they deserve the thanks of the friends of that city. Such mediums will not want in age. Their reaping will be in harmony with their sowing.

Frank Walker, general manager of the jubilee, writes: Among recent donations received to aid the jubilee is one of $10 from the Leadville, Colo., Occult society, the proceeds of an entertainment given for that purpose. He hopes that every society that has not contributed will get up an entertainment to aid the jubilee.

Interest in Spiritualism is steadily growing in Akron, as is indicated by the large attentive audiences at the regular Sunday meetings. Dr. Shermerhorn has been engaged to deliver the anniversary address by the Spiritualists of Geneva, O., who are preparing to celebrate this important event on Thursday evening, March 31.

A complimentary entertainment was given by the Young People's institute to the Spiritual society of Buffalo, N. Y., at their temple March 3. Mrs. S. Augusta Armstrong of our city rendered a guitar solo in an exquisite manner. She also responded to the toast, "Woman," at the banquet which followed in her usual earnest, enthusiastic style.

Shelbyville, Ind., has just completed an organization at the residence of Mrs. Mary Deprez, 110 West Broadway. The following are officers elected: Mr. C. Drayer, president; Mrs. Deprez, vice president; Mrs. S. Goldsmith, secretary; Mr. M. Barnes, treasurer. The next meeting of the society was held at the residence of the president, 111 Colescott street.

A. B. Wellstood of Brooklyn, N. Y., writes that the Fraternity of Divine Communion and W. J. Colville join forces in holding a grand spiritual service in honor of the fiftieth anniversary of Modern Spiritualism at Mr. Colville's room, 497 Franklin avenue, on Thursday, March 31, at 10:30 a. m., 2:30 and 8 p. m. Mr. Combs will follow Mr. Colville's lectures with tests.

An independent Spiritual Lecture Bureau has been established in Cincinnati, to which the following committee are soliciting contributions: M. G. Youmans, Geo. Stinger and M. R. Galbreath. Those interested in Cincinnati's Spiritual salvation should make themselves known to this committee at an early date. Mr. Youman's is engineer at the Johnson building, opposite Fountain Square.

The following hotel rates have been made for the anniversary celebration at Rochester, N. Y., March 27 to April 3: Whitcomb house (where speakers and mediums will stop), $2 per day; the New Osborne house, $2; the Livingston, $2; national hotel, $1.50; Chapman house, $1; Jackson's Temperance hotel (European plan), rooms, 50 cents per day, two in a room, with low rates for table board. For further particulars, apply to G. W. Kates, 234 Monroe avenue, Rochester, N. Y.

Transitions: Martin Warfel of Erie, Pa.; Mrs. M. L. Hamblett and Mrs. E. Coffin of Lowell, Mass.; J. C. Mears, Foxboro, Mass.; Mrs. A. D. Larkin, Ballston Spa, N. Y.; Mrs. J. T. Parsons, Texas, Mich.; W. H. Usher, Brady, Mich.; Joseph H. Hull, Hot Springs, Ark.; Geo. Watts, Sumner, Ia.; Garnald, Santa Ana, Cal.; A. Kent, Wonewoc, Wis.; Elmer Bliss, Lincoln, Neb.; S. Steel, N. Amherst, O.; Dr. D. P. Kayner of St. Charles, Ills., and Hallie C. Carter of Jonesboro, Ind.

Mrs. E. G. Kemble of 1510 Main street, Niagara Falls, N. Y., secretary pro tem and presiding clairvoyant and trance medium of the First Spiritual society of that city, writes that though but a year old the society is active and enjoying crowded houses at its services. Its officers are Mrs. L. T. Burtis of 523 Jefferson avenue, president; Mrs. F. E. Whiting of Manchester, first honorable vice president; Mrs. A. Potts of Garden avenue and Thirteenth street, N. F., second honorable vice president.

NEWS ITEMS (Continued.)

Thomas M. Locke writes: The Philadelphia Spiritualist society had Professor William M. Lockwood and Miss Margaret Gaule for February. Professor Lockwood's pleasant manners, combined with his reason and power to demonstrate what he teaches, entitle him to be placed in the front ranks as an exponent of our beautiful philosophy. Miss Margaret Gaule followed each of the professor's lectures with spirit messages. The hall was crowded at each service, so eager were the people to hear from their loved ones. Her pleasant and sympathetic manners have endeared her to our society.

J. L. Kramer of 107 Mechanic street, Bradford, Pa., says of Professor Loveland's Essay on Mediumship: I might offer some criticism in parts of the book, but when you come to his chapter on "The Subconscious Selfhood," "The Higher Mediumship" and "An Appeal to Spiritualists," you almost lose yourself, and feel like breaking forth, as they do in old-time revival meetings, with shouts of "Amen" and "Hallelalujahs." It seems as if the whole inspiration of the angel world concentrated itself into his pen. His wisdom is profound. You can not recommend this book too highly, and it should have the greatest dissemination."

E. J. Wilkinson of Fort Wayne, Ind., writes that in presence of half-dozen witnesses Owen Meredith was subjected to test conditions at the home of the first named, and produced the usual physical manifestations. The medium's hands and feet were not only knotted and sealed, but he was bodily sewed up in a bag; and still the trumpet spoke. Whether produced by spirits or his own will is indifferent. It was phenomena, and must be accounted for on other hypotheses than fraud, unless the fact that the medium's astral, instead of spirits, produces the phenomena, and such be regarded as fraud. Probably it is when given out as done by spirits, and the medium knows better. But mediums themselves seem to know the least about the science of these manifestations.

SOUVENIR OF THE JUBILEE.

It is intended to publish a Souvenir Book of the Jubilee to be held at Rochester June 1-8, 1898. A short history of Spiritualism will be included therein, and to obtain all points of interest relating thereto is desired. I, therefore, respectfully urge all who have incidents of history or suggestions to give, to correspond at once with Mr. W. H. Bach, Lilly Dale, N. Y., who is preparing said history.

The book will be put up in the highest style of the printer's art and finely illustrated. Camp associations or others desiring to advertise are requested to write the undersigned. An edition of 10,000 or more will be issued.

FRANK WALKER,
General Manager,
Hamburg, N. Y.

DECLARATION OF PRINCIPLES.

To the Public:—There has been considerable discussion regarding the need of a declaration of principles for the Spiritualists. I would therefore suggest that everyone who has ideas on the subject prepare the same in as brief form as possible and forward to me, that if deemed practical a declaration embodying the best points advanced from different minds may be formulated, to be presented at the Rochester jubilee. Hoping this suggestion will meet with hearty co-operation from all interested.—Frank Walker.

FUGITIVE THOUGHTS

Those who sympathize with rogues are of the same cloth.

Those who need charity themselves are often the most uncharitable, for they see their own shortcomings reflected first.

Passion is of the body; egotism of the mind; and love of the soul. One belongs to the animal, one to the human, and the other to the spiritual or divine portion of the human entity.

We can forgive unreasoning animalism sooner than we can deliberate egotism; for one is inherited, the other assumed—one an effect of the blood and tissue, the other of the spirit or mind.

Discontent and gloominess are largely based on ill health—the first on deranged nerves, the other on impure blood—one the effect of hereditary sensualism, the other of selfishness, the two foundation principles of all disease.

To obtain a hearing write in a spirit of love. Prejudice or ill-feeling generates its like in those of your own disposition, and creates abstraction in the unprejudiced or loving, and you will be forgotten or overlooked, however much the latter may desire to oblige you. Prejudice is a condition which punishes itself in this way.

QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Questions.—Are there temples of learning in the higher sphere? How are spirits employed and in what does their happiness consist?—H. Winchester.

Answers.—If the mortal world is a materialization of the spirit world, you will naturally find everything in the latter that you find in the former. To say that you find a counterpart of the material over here is wrong. It is reversed. Your world has our counterparts, and very poor ones at that; yea, and comparatively few. Behold your new materializations within the past 50 years! This could go on forever if your planet could hold out, or remain unchanged long enough. Some advance farther than others before they die out or disintegrate. Even in your own system there is a planet that is as far advanced as your first spiritual sphere. It is one of the outermost planets, having had sufficient interior life to unfold an almost perfect spiritual life. Mortals there are hardly distinguishable from spirits, and death causes no separation between them. Your world may or may not reach that state. But if not, it will have become uninhabitable long before it disintegrates, which disintegration will not be perceived by its spiritual self—its soul—nor its people. The latter holds its own in spirit with old Sol to govern it as before from its spiritual side without interruption, even if that should return to its primitive chaotic state and take another turn at developing new worlds. It will simply be a repetition of the old system, only with better results on account of the spiritual nucleus it has to operate on. You will live to see a new world created out of the old, and take part in its spiritual development, as spirits are now doing for you. You will constitute the cause of the new effects, as your present spirit world is materializing its ideas in your behalf. But this does not imply that your world always existed. Men and planets have a beginning some time, but not the stuff from which they are created. That has ever existed in macrocosm, of which you are an individualized or microcosmic counterpart, and from which you may infer what it is composed of. God is not so difficult to comprehend if you know yourself. What you are, he is; only that, like your planet, you are an atom compared to the original. But you can form an idea of it according to self-knowledge, and the latter is unlimited. There is no end to introspection. The more you study self, the more there is to learn; for every new truth is a lead to understanding something more of the grand cause. By looking into self you are looking into nature, and it is the only book that can teach the absolute of anything. Of this kind are the temples of the higher spheres, though lower spirits need object lessons as mortals do, and they have them to suit their comprehension. They are first instituted in spirit, and take shape in matter with mental progress among mortals. But the higher spheres have also their object lessons, far superior to what you can imagine, and given by still higher spirits for the benefit of those below them. These in time take shape on the lowest rung, and finally in matter, if the planet holds out—in all of which you can see that spirits have no lack of employment, and of a very interesting order at that. And whatever is of interest to a spirit constitutes his happiness—each one taking up that for which it is best capacitated or adapted, with no desire of hunting after deities or trying to find salvation in idleness. Employment is a spirit's happiness, and thus its need among mortals to develop it as an absolute quality. Without it he, like planets, would fall back into decay.

Questions.—How long are spirits coming out of the body? What is their shape and size? What is the process of second birth? Is it painful? —J. G. Patton.

Answers.—All depends upon the earthiness or spirituality of the individual. Extreme sensualists go to sleep with the body and are only aroused by its decay, when they begin to crawl away from it as a profound sleeper would upon awakening in a bed overrun with vermin. An extremely selfish individual, while aware of the disintegration is often held by a magnetic cord to the body, which sometimes holds him near the grave for days before he succeeds in breaking it. Sensuality robs a spirit of consciousness; selfishness of power—both in degree to the intensity of the evil. Even after getting away from the body a sensualist may remain dazed for weeks or months, and a selfish spirit be without power to guide his footsteps, being moved about by magnetic waves, as dust particles are wafted by the wind. The latter, however, is mostly an effect where arrogance or crime accompanies selfishness. Thus an arch criminal is not as dangerous as many suppose. He only regains his equilibrium as he begins to reform, and then, like mortals, may fall back into temptation if he happens to get control of a morally weak sensitive or medium. Thus the danger to mediums when not strictly honest or temperate. A thought for wrong-doing vibrates in unisen with the spirit's old condition and arouses this to action by suggestion. Two evil thoughts create a third, and the trouble begins. Of course, the spirit soon loses his regained power, and again becomes a victim to the spiritual storm wafts, and the medium may find himself in the same predicament at transition if he has not made reparation before that time arrives. Thus, the intense desire in most of them to reform after a wrong. They feel this need by impression from their loved ones, which nonsensitives do not experience. Conscience is a terrible thing in a sensitive to bear. Therefore, be charitable when it is manifested. The shape and size of the spirit also depends on its moral attainment. Sensualism makes ugly, while selfishness dwarfs. Purity or temperance beautifies, while big-heartedness gives the spirit a grand appearance, and makes it powerful, strong, firm, forcible and influential for good. The process of second birth or transition depends on circumstances as aforesaid. The purified spirit is freed with the dying breath of the body, and feels like one entering a new condition—a new sphere of existence—a new body—and experiences a delight similar to the relief that follows a sudden expulsion of pain, while the opposite experiences no difference between his new and old conditions—often becoming worse as he awakens to spirit life. A knowledge of Spiritualism has done more to make transition easy than all the other religions of earth combined.

J. H.—Most likely the ground on that side of the tombstone is soft or porous, which causes the sinking; or perhaps a spring touches the lower part of the foundation.

VOICE OF THE PEOPLE

THE SPIRITUAL TRAINING SCHOOL.

[Rev. A. J. Weaver.]

The time for the second session of the school at Mantua Station, Ohio, is fast approaching. There are certain important things about this school which need to be made public.

The school is not the work of private parties for the purpose of making money, gaining notoriety, or for any personal benefit whatever.

The teachers go to their work and devote their time and strength with no promise or expectation of pay for their services. The Spiritualist Association of Maple Dell provides the teachers with board and the school with rooms and other accommodations without charge.

The whole movement has sprung up out of the great need, felt by the better class of Spiritualists, of putting Spiritualism upon a higher plane.

The board of trustees has just issued the following announcement:

Moses Hull, President, 536 Prospect street, Cleveland, O.

Dr. F. Schermerhorn, Vice President, Akron, Ohio.

Mattie E. Hull, Secretary, 536 Prospect street, Cleveland, O.

Milton H. Danforth, Treasurer, Darrowville, O.

Andrew J. Weaver, A. B., Chairman Executive Committee, Old Orchard, Maine.

Maple Dell is a beautiful camp ground, owned by the National Spiritual and Religious Camp Association at Mantua Station, Ohio, on the summit between Lake Erie and the Ohio river.

The Mahoning branch of the Erie R. R. (from Cleveland to Leavittsburg) runs by the grounds. It is thirty-two miles southeast from Cleveland, and one of the most attractive and healthful places in the "Buckeye State." It is on the bank of the beautiful Cuyahoga river, in the midst of a grove of maples of unsurpassed size and beauty.

School will open June 7th, 1898, and continue to July 21st.

The terms of tuition are $10 per year, which entitles one to instruction in all the classes during the session of forty-five days at Maple Dell, also to one year's instruction in the Home Department and to one year's subscription to our monthly journal, The Teacher, without extra charge.

ORDER OF WORK.

Pres. Moses Hull,
Bible Exegesis and Higher Criticism, 3 lessons per week.
Comparative Religion and Parliamentary Law, 2 lessons per week.
Doctrine of Future Life, 1 lesson per week.

Mrs. Alfarata Jahnka,
Oratory and Physical Culture, 6 lessons per week.

Andrew J. Weaver, A. B.,
Rhetoric, 3 lessons per week.
Logic, 2 lessons per week.
English literature, 1 lesson per week.

Prof. D. M. King,
Lectures on Psychic Culture, 2 per week.

Mattie E. Hull,
Juvenile Department.

Those who desire instruction in only a part ofthe branches or in any study not mentioned in the curriculum or who wish private instruction, should correspond with the President, Moses Hull, 536 Prospect St., Cleveland, Ohio, with whom special terms can be arranged.

The school is organized to meet a need in our ranks and teachers selected who are amply qualified for their positions.

Mr. and Mrs. Hull are so universally known their names need only be mentioned.

Mr. Weaver is a graduate of Tuft's College, Mass., of the class of '59, and a teacher of experience.

Mrs. Jahnke is from the Emerson College of Oratory of Boston, Mass., and is deservedly popular in her profession.

Prof. D. M. King is a graduate of the American Institute of Phrenology, New York, and one of the founders of the American Institute of Anthropology, Cleveland, Ohio.

Good hygenic board can be had on the ground for $3.50 to $4.50 per week, according to location and size of room; also opportunity is offered for those who wish to board themselves. Address all inquiries to Mattie E. Hull, 536 Prospect St., Cleveland, Ohio.

Two evenings per week will be given to religious services, of which some of the pupils will be expected to take charge and others to take part. Sunday services will be held in the auditorium. A. J. WEAVER.

The school has two objects in view, special and general. The special object of the school is for the benefit of those who are doing or contemplate doing public work for Spiritualism; to train and prepare them to do their work well, so that it will be acceptable to the higher and more cultivated classes.

The general object is to awaken on the part of Spiritualists an interest in intellectual and spiritual culture throughout the rank and file of our body, so that ignorance, illiteracy and crudeness on the Spiritualist platform will die for want of patronage.

Old Orchard, Me.

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COLUMBUS, OHIO. MARCH 19 1898.

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—J. P.—We are not dependent on "back numbers" for support—people who refuse to sit on rostrum with other mediums. That kind of talent has been relegated to the rear—dropped by the spirit world itself. Spiritualism can not be controlled by mortals.

—Though we may endorse a medium while he is honest and temperate, it does not extend beyond this. When a medium repudiates his reputation by selfish or carnal indulgences, our endorsement naturally becomes invalid, and Spiritualists should appreciate this accordingly.

—Rev. A. J. Weaver, one of our highly respected contributors, is a very busy man at present, being pastor of the Portland, Me., Spiritual society, president of the state association, is carrying on the home department of the Training School at Mantua, O., and is editor of its journal, The Teacher.

—Accompanying a contribution Lawyer V. V. Hunt of Chicago writes: 'I assure you the rejection of my copy would not induce me to deprive myself of the benefit of reading one of the best—if not, indeed, the best of Spiritualistic newspapers. The perusal of the Light of Truth is in itself a liberal education in Spiritualism."

—Theo. F. Price is doing his usual good work at Odd Fellows' temple on Sunday morning and evening. The large gatherings certainly prove appreciation of his talents, and none can attend without being the gainer in some way. His preliminary remarks are generally timely, and his tests are of the kind that can be appreciated by others as well as the recipient. But two more Sundays remain for his stay.

—Mediums will feel all the better for it when they have the consciousness that they are paying for their paper. One dollar a year will not break their hearts nor their pocketbooks. It is they who should be the first to uphold their newspapers; for without the Spiritual press mediums could not practice in public, and, in many quarters, would be jailed without compunction. Their press is the power which makes it possible for them to live.

—A Massachusetts lady writes that she must part company with us when her subscription has expired because we did not publish a report she sent in full. We are sorry we had to treat her as we do the rest of our correspondents. Favoritism shown to one would compel us to make it universal, and the paper would again be filled up with senseless reading matter of no interest to any except the writers thereof. As it is, we are interesting everybody, and obliging the masses, not the few. But if this does not satisfy, we will be obliged to close the correspondence page entirely.